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To



*By John Dunton*

# Dunton's Remains:

OR, THE

Dying Pastour

LAST LEGACY

TO HIS

Friends and Parishioners

Comprehending these following

TREATISES.

VIZ.

- I. An Affectionate Discourse upon the Parable of *Dives* and *Lazarus*.
- II. The Penitent Prodigal on his Knees, with the Reason and Manner of his Returning home to his Fathers House.
- III. His Farewell Sermon.
- IV. Closet Employment.
- V. A Looking-Glass for our *English* Ladies: Or, Daily Directions for their Dress and Apparel.
- VI. A Friendly Dialogue between a Moderate Conformist and one of his Parishioners, concerning several Points of great Moment.
- VII. Remarks upon the Bloody Persecution of the Duke de Guise.
- VIII. The Arraignment, Tryal, and Execution of our Saviour Christ; with his last words upon the Cross.

By JOHN DUNTON, late Rector of *Aston Clinton* near *Aylsbury* in the County of *Bucks*. And Author of the *House of Weeping*.

To this Work is Prefixt the Author's Holy Life and Triumphant Death. And at the latter end of it is annext his Funeral Sermon.

*The Second Edition, carefully Corrected.*

L O N D O N,

Printed for John Dunton, at the *Black Raven* in the *Poultry* over against the *Stocks-Market*. M DC LXXXIV.

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Office



T O

My much Esteemed Friends,

T H E

Inhabitants of *Aston-Clinton*, in  
the County of *Bucks*.

*Honoured Sirs,*

**H**AVING lately Publish'd  
of my Father *Dunton's*  
a Book, Entituled, *The*  
*House of Weeping*, &c. And  
finding it to obtain a Univer-  
sal Acceptance, and to meet  
with a Courteous and Candid

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## *The Epistle Dedicatory.*

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Reception from all Persons ( as appears by its speedy coming to a Second Impression ) it hath put me upon a *Second Adventure* to Publish some more of his *Works*, which you here see are Entituled, *His Remains ; Or The Dying Pastours last Legacy to his Friends and Parishioners, &c.*

*Gentlemen,*

I have not plac'd your Names before these Papers, that from thence I might take an Occasion to Flatter you with that sort of lavish Praise by which many make their Epistles Dedicatory *Romances*; the Notices of your Generous Temper which I have  
re-



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*The Epistle Dedicatory.*

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received in your Acquaintance, would forbid that Vanity, if nothing else hindred me; for they have assured me that you are rais'd far above such a *Lowness of Spirit* as will be taken with Adulations, *The Worth which deserves highest Praises, doth most scorn Flattery.*

But my Design in this Dedication is to manifest both to you and all the World my kind and sincere Resentments of that great Honour and endeared Respect that you have ever expressed to my Dear and Loving Father, your late *Faithful Pastour*. And for those repeated Civilities I my self have received from



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## *The Epistle Dedicatory.*

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you, both before and since his Death. I shall not need to derive any Confidence from the *long Acquaintance and Friendship* that hath passed between us, to press you to the *Patronage* of this Work, when there are so many other considerations that in a manner force it on you: As that of *my Fathers* near Relation to you; and likewise as it was partly the Product of many of his Midnight Thoughts whilst he was your Minister.

But I urge not these *Considerations*, as if I questioned your ready Acceptance of this Book which (*as the Picture of a dead Friend*) will serve to put you in  
mind

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*The Epistle Dedicatory.*

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mind of him whom you so dearly loved, and have so great cause to Remember.

Neither do I intend to make any Apology for the *Publication* of this Book, if it cannot Justifie it self from the *Idle Aspersions* of its Enemies, I shall freely consent that it may undergo their *Censure*. Neither do I intend to Court the Reader, nor perswade him to the Perusal of it: I shall only say this, that what other Authors have imperfectly mentioned in *several Treatises*, is here in this *One Volume* briefly and succinctly comprehended.



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*The Epistle Dedicatory.*

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And the truth is, to recommend these Sermons in an *Extraordinary manner* to the World, were to write a *Panegyrick* upon Light, and to attempt to make that amiable to the Spectator, *which Challenges Acceptance* by its own brightness. *The Oriental Pearl* needs not the Flattering Praises of the greedy Jeweller, nor the Stone that is digg'd out of the Mines of *Golconda*, the faint Encomiums of the Crafty Merchant.

And though 'tis *common* with Men to throw away Books of the greatest weight and concern in a Passion, when the Style or Method is not suited to their  
Humour,

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## *The Dpistle Dedicatory.*

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Humour, yet these *Papers* are  
*Written* with that briskness and  
life, quickness of Fancy, and  
Elegancy of Style, and *inter-*  
*vened* with such lively Interlo-  
cutions and delightful strains of  
Piety, *Adorned* with such sig-  
nificant Appellations, *Titles, and*  
*Greetings*, as must needs render  
them truly grateful to every  
Palate, and lead every Reader  
from Page to Page with equal  
Complacency, Delight, and Plea-  
sure, so that the *Task or Difficulty*  
will not lye in their Reading it  
out, but laying it aside, having  
once made an entrance into it;  
and when they have read it  
once, not to read it again, wish-  
ing



## *The Epistle Dedicatory.*

ing they could read it in a *Minute*, and yet be always reading of it, *acknowledging* they never saw *Naked Truth* more finely Dress'd, nor *Cloaked Villany* more neatly and nakedly exposed; that they never read *Matter of Fact* in *sweeter Fancy*, nor the base deformities of Sin more fully described.

And I *verily* perswade myself, that there is no Intelligent Person who shall happen to see this Book (though 'tis but the hasty Fruit of a few interrupted Hours) but will presently [*if not at the very first Prospect of it*] take Notice of a very Beautiful and Affecting Scene of things



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## *The Epistle Dedicatory.*

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things represented to him, where-  
in it will be very hard for him  
to determine whether the *variety*  
of Matter, *Just Proportions* of  
the Particulars, or Decent and  
Natural Order of things do more  
*vie* with each other, or more  
*equally* conspire to fill his ima-  
gination, and affect his Heart.

Here you will see Described,  
amongst many seasonable and  
weighty Subjects, the Benignity,  
Indulgence, and Condescension  
of a Father to his Son, toge-  
ther with the Folly and Licen-  
tiousness of Youth. *Then* the gra-  
dual Progress and sad Catastro-  
phe of a course of Debauchery:  
After

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## *The Epistle Dedicatory.*

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After this, the *usual mis-givings* of Heart, and change of Mind upon such change of Affairs, the serious Reflection upon, and late Repentance of such Follies. *Then* again, a Description of Parental Affections, the Exorable-ness of a Father upon his Sons Submission, the Profuseness of his Kindness upon his Reformation. *And Lastly*, The transports of Joy upon his Plenary Recovery; *and indeed the most powerful Passions of Humane Nature are here drawn with that admirable Skill, as to equal the very Life it self.*

Here likewise you may further see, that Titles of Honour  
are



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## *The Epistle Dedicatory.*

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are written in Dust, and that *Princes* and *Great Men* must dye; that their very *Monuments* are *Mortal*, and will in time be found as *Archemedes* his *Tomb* (by *Cicero*) in *vepretis*, overgrown with *Thorns* and *Briars*: And that even *Poor Men* too, (who have no *Comet*, *Prodigy*, or *Earthquake* to toll the *Knell* of their *Departure*) But who do as it were steal into their silent *Graves* with no greater noise then can be made by a *branch* of *Rosemary*, *sprig* of *Lawrel*, or a *black Ribband*, have *Precious* and *Immortal Souls* to save as well as they *with the Methods* and *Courses* both should take to get

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*The Epistle Dedicatory.*

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Saving Grace, and the Knowledge of Christ, which will prove a Possession for them to Eternity.

Then again, you have your *Loving Pastours Funeral Sermon, &c.* And the most Exact Account that could be given of his *Life and Death*; written by a Person that was very intimately Acquainted with him for many Years, and one that is well known to you all, but (for Modesty sake) he desires his Name may be conceal'd.

But I should trespass too far upon your Patience, should I run over in this *Dedicatory Epistle* all the Principal Heads upon which this Book treats. I will therefore



## *The Epistle Dedicatory.*

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therefore at present add no more  
but my sincere and cordial  
wishes that you may all con-  
tinue in your firm Loyalty to  
His Majesty, in your *Zealous*  
*Agency* for the Protestant Re-  
ligion, and in your vigorous  
Actings for your Countreys  
good (which said Honourable  
Practice will carry you as far  
towards Immortality as any  
other Chariot in this World.)

And now that you may all  
enjoy a good *Health*, a long *Life*,  
and a constant Gale of Prospe-  
rity whilst you Live, and at  
length when you come to Die,  
be receiv'd into those Regions  
of



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*The Epistle Dedicatory.*

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of Bliss, where you shall know  
no end of your Happiness, shall  
be the earnest and perpetual de-  
fire

of

*(Much Respected Country-men)*

*Your most Humble, and most  
Affectionate Friend and  
Servant,*

**JOHN DUNTON**

*October 12.*

*1683.*

**THE**



T H E

Holy Life

And Triumphant

DEATH

Of that Faithful and Eminent

Servant of CHRIST

M<sup>r</sup>. John Dunton

Late Minister of *Aston Clinton* near  
*Aylesbury* in the County of *Bucks*.

*The Memory of the Just shall be blessed: but  
the Name of the Wicked shall rot, Prov. x. 7.*

**J**OHAN DUNTON was  
born about the 10th day *His Birth*  
of *June* in the Year of our  
Redemption 1628. The place of his  
Birth was *Little Missenden* in *Buckingham-*  
B *shire,*



shire, the place where his Father and Grandfather ( both whose Names were *John Duntton* ) were Ministers.

He was very happy in his *His Relations*. Relations, for having but three Sisters, whose Names were *Anne*, *Mary* and *Elizabeth*; they all lov'd and honour'd him as much as if he had been their *own Father* an hundred times; but the *love* and *respect* they *continually* expressed to him was not without *great reason*, for he tender'd them all most dearly, and was ever ready upon all occasions to *do them good*.

His eldest Sister, whose name was *Anne*, Marry'd one *Mr. William Reding*, who liv'd at *Dungrove* in *Chesham* Parish. He Court-ed her something above seven years; and confuted that *vulgar Errour*, That *Matches long depending, never do well*, for they liv'd *one and twenty years* together in a more than *ordinary* loving and happy manner; and at the expiration of one and twenty years, she happily departed this Life, and was buried in *Chesham* Church-yard by *Mr. Walmsley*, the former Minister of that Town. He had six Children by her, the Names of which are as followeth, *viz.*

*William*

William	} Reding.
John	
Nathaniel	
Robert	
Thomas	
Anne	

His middle Sister, whose name was *Mary*, Marry'd Mr. *Woolhouse* that was Minister of *Prince-Resbrow* in *Buckinghamshire*; he had by her these seven Children, viz.

Mary	} Woolhouse.
Margaret	
Elizabeth	
John	
Anne	
Richard	
Sarah	

His youngest Sister, whose name was *Elizabeth*, Marry'd Mr. *William Pratt*, a Gentleman of a good Estate. But by that time she had been Marry'd three quarters of a year, she fell sick of the *Small Pox*, and being big with Child, that Distemper ended her daies: so that she died in the flower of her Age.



*His Education.*

He spent much of his *Childhood* in a *sweet content* under the eye and care of his prudent and *worthy Father*, where he continued till about the age of thirteen years; and being at that time *extraordinary* well instructed in the *Rules of Grammar*; he was not long after, by reason of his *Father's Death*, recommended to the care of an eminent and *learned Divine*, who lived at *Tring* in *Hartfordshire*; and by him to the care of the chief School-master of that *Town*, where the *Beauties* of his *pretty* behaviour and *Wit* shined, and became so eminent and lovely in this his *Innocent* age, that he seem'd to be mark'd out for *Piety*, and to become the care of Heaven, and of a particular *Angel* to *guard* and *guide* him. And thus he continued in that School till he came to be perfect in the *learned Languages*, and especially in the *Hebrew Tongue*, in which he after prov'd an excellent *Critick*.

*He goes to Cambridge.*

About the Age of Sixteen he went from *Tring* to *Trinity-Colledge* in *Cambridge*.

And his *pious Mother* well knowing that he might easily lose or lessen that *Vertue* and *Innocence* which his *Father's* former Advice and *Example* had planted in his mind, did therefore that eminent and learned *Divine*



vine Mr. *Richard Woolhouse*, who was then Minister of *Prince-Resbrow*, to take him into his particular care, and provide him a *Tutor* that might be more than ordinary careful of him.

This was the method of his *Education*, till he was settled in *Cambridge*, where he continued, till he took his Degree of *Master of Arts*) a diligent, industrious and indefatigable Student in those Parts of *learning* which afterwards qualified him for *Great and worthy Employments*.

Sometime after he came from the *University*, he Travel'd into Foreign Parts, to advance the *Theory* of his *Speculative* acquirements by observation of men and manners, and became thereby the better qualified to discharge himself in those *Publick-places*, to which he was by *God's wonderful Providence* afterwards called.

*He Travels into Foreign Parts.*

During the *time* of his Travels he kept himself ( *by the aids of the Divine Grace* ) as well free from the contagion of the *Immoralities*, as the ( *equally dangerous* ) false Religion of the places in which he conversed, the two destructive Rocks upon which many of the unhappy Gentry of this Kingdom do unfortunately split.

For by those *sound Principles* of Religion and Vertue which he had imbibed by the means of his careful Parents and Instructors, he was sufficiently *Antidoted* against both: Returning home rather *Informed* than *Corrupted*, like the *Laborious Bee* extracting the *Honey* of Useful Experience and Observations from the worst of things.

*He is chosen Minister of St. Maries in Bedford.*

As soon as ever he returned for *England*, Providence was so *Auspicious* to him as to offer him a fair occasion of Preferment; for immediately upon his coming over, he was chosen to be Minister of *St. Maries in Bedford*: And during his abode in that place, he was eminently *Laborious* and *Faithful* in the Work of the Ministry. His Preaching to them was always very distinct and *affectionate*: First, he opened his Text, giving the true and proper sense of it; then gave he the *Logical Analysis* of it, and then gathered such proper Observations as Naturally flowed from it, and properly and pertinently improved and applied the same, by which Method his *Ministry* proved very profitable to his Hearers there: Many have acknowledged that in regard of the *Logical Resolution* of his *Text*, he went beyond all that ever they heard, as also in clearing difficult  
and



and doubtful places of *Scripture* as they came in his way. And as his *Method* was clear, so were his Expressions plain, always delivering the solid Points of Divinity in a *Familiar Stile*, to the Capacity of the meanest.

As for his *Life and Conversation*, it was Holy and Exemplary, himself Practising what he Preached unto others, and living over his own Sermons : His Doctrine and his Practice concurred and went hand in hand together. Nor was he one of those *Rath-ripe Wits*, that promise fair in the *Blossom*, but fail in the *Fruit*, that like *Comets*, blaze brighter than the fixed Stars for a time, but after a while vanish and come to *nought*, the matter of them being wholly spent and dispersed ; but his proceedings in *Publick* were correspondent to his beginnings in *Private*. When it pleased God to call him out, and to set him apart for that Employment that he had ordained him to before ; he proved indeed a painful and faithful Minister of Jesus Christ, a skilful and powerful disperse of Gods Word. And if any Proof hereof be desired (*not to insist upon his constant and incessant Employments*, with general Approbation and Applause of those that were Religious and

*His Life and Conversation.*

Judicious) not a *Sabbath* intermitted where-in (*if Health served*) he Preached not twice, either in his own Charge (where he was most frequent) or elsewhere abroad, besides his Catechising of the Younger sort in the Week-days, at certain times, and other such Offices as to the *Pastoral Function* are necessarily annexed, and are privately to be performed; wherein also he was no less diligent than in the execution of his Ministry.

His Ministerial Studies were more than usually easie to him, being of a *quick* Con-  
ceit, a ready, strong, and Faithful Memory, a *free* expression, (which was rather Ner-  
vous and Substantial, than *soft and delicate*) and which was best of all, a Holy Heart, that boyl'd and bubbled up with good mat-  
ter. This furnished him on *all occasions*, not with *warm Affections* only, but with *Holy Notions* too; for his Heart was an Epistle, written not with *Ink*, but with the *Spirit of the Living God*, and out of this Epistle he drew many excellent things. In the course of his *Ministry* he was a good Man, and his Heart was a good *Treasure*, whence he was wont continually to bring forth good things, both in *Publick and Private*.

He was not *peremptory* in matters that be-  
long to doubtful *Disputations*; he laid no  
more



more weight and stress on Notions, and Opinions in Religion, that wholly depend upon Topical Documents, than belongs to them; he was not like many who are so over-confident in their *Determinations*, that they will hardly hold *Communion*: Nay, so much as a *pleasing Conversation* with any Man (*how gracious soever*) who cannot say, and think, and act in every thing as they do. He would allow his fellow-members the Latitude that the Apostle doth, and so would freely and familiarly converse with those who are sound in the Faith (as to the Fundamentals of Religion) and who were *strict and Holy in their Lives*.

He was a Man of *extraordinary condescension* to the *Infirmities* of weaker Brethren, as they that are most Holy, and best acquainted with themselves, are wont to be, instructing those in Love that were contrary minded, if God *peradventure* would give them Repentance, to the acknowledging of the Truth, *Restoring* those that were overtaken with a Fault, with the *Spirit of Meekness*. So dealing with them in such a loving, sweet, and humble way, as considering himself, lest he also might be Tempted. In their confessed failings, he was no way supercilious; captious, or censorious; he would maintain a good Opinion of another upon

upon a narrower footing than many others, who (to say no more) were nothing stricter, holier, or more humble, than himself; his *Charity* believed all things that were to be believed, and *hoped* all things that were to be hoped, and when he deeply condemned the *Action*, he would not judge of the *Estate*; indeed he had more *Charity* for others than for *himself*, and though he were sufficiently mild in his *Judgment* of others, he was severe enough in his *Judgment* of *himself*.

He was *infinitely* and *insatiably* greedy of the Conversion of Souls, wherein he had no *small Success* in the time of his *Ministry*, and to this end, he poured out his very Heart in Prayer; and in Preaching, he imparted not the Gospel only, but his *own Soul*; his Supplications, and his *Exhortations* many times were so *Affectionate*, so full of *Holy Zeal, Life and Vigour*, that they quite *overcame* his Hearers; he often melted over them in Tears, so that he ever thawed and mollified, and sometimes dissolved the hardest Hearts: But while he melted thus, he *wasted*, and at last *consumed himself*.

He was not *satisfied* to spend himself in *Publick*, but used *constantly* to go from *House to House*, and there to deal *particularly* (where he had a free Reception) both with the Governours, and with the Children,



dren, and with the Servants of the Household, instructing them especially in the great Fundamental necessary Truths of the Law, and of the Gospel; where he observed them to be ignorant, gently Reproving them; where he found any thing amiss amongst them, exhorting them to diligence, both in their general and particular Callings, intreating them who were defective, by any means to set up the *Worship of God* in their Houses, and to make them *little Churches*, by constant Reading of the *Scriptures*, that so the word of Christ might deeply dwell among and in them richly, by careful Catechising of the *Children* and the Servants, if the Governours were able, by frequent *Meditations, Conferences, Repetitions* of that which they have heard in *Publick*, especially by daily *Prayer Morning and Evening*, that so they might avoid that dreadful *Indignation* that hangs over, and is ready to be poured out upon those *Families* that call not upon God. He made the best inspection he could into the state of every particular Person, and so accordingly applyed himself to *check*, to comfort, and *encourage*, as he found occasion.

He was the *gravest, strictest, most serious* and composed Man that I had ever yet the Happiness to be acquainted with, and yet he  
was

was not *rigid* in his *Principles* ; his *Moderation* was known to all that knew him.

*He removes to Graffham in Huntingdonshire.*

But to proceed. After Mr. *Dunton* had been Minister of *St. Maries* for about five Years, he removed (for several weighty Reasons) to a Town called *Graffham* in *Huntingdonshire*, at which place he Married his first Wife.

And I shall next give the Reader an Impartial account of the manner and Circumstances relating to the same.

In Order to which, it will be convenient that I first give the Reader a short view of his *Person*, and then an account of his *Wife*, and of some Remarkable *Circumstances* concerning both.

*The Character of his Person.*

As to his *Person*, the Ingenious Graver hath Furnished you in the Frontispiece with a Copy (not much disagreeing to the *Life*) of his comely and graceful Countenance, in which, as if Nature had cast him into a Mould fit for the purpose of his future Office, we may perceive a duly composed Feature equally mixt with Gravity and Sweetness, a becoming Mean, that carried as well a Pregnant Fancy, as an Attractive Ingenuity in it, and commanded at once both Awe and Love from the Beholders.

The



The Gracefulness of a mans presence (*in the Fancies of some*) adds much of Respect and Reverence to their Persons, especially where their *Characters* require it, or deserve it. And therefore *Howel*, treating of the Qualifications of *Ambassadors*, gives this for one: That being to Represent the Person of his *Prince*, he ought to be a comely and graceful Person, and such an one was that Eminent *Ambassador of Christ* we are now Describing.

His Stature was *elevated* somewhat above the *common* sort of ordinary tall men, the *habit* of his Body spare, far from *Corpulency*, but well set and exactly *Proportioned*. His Disposition and Humour was really such as commanded and drew Love and Respect from all that had the happiness to know him. He was Naturally of a Kind, Courteous, and Affable Temper, free of *Access*, and ready to hear the meanest Persons that in way of *Complaint* or Business had any thing to do *with him*; and this being accompanied with *faceteness* and pleasancie of *Humour* (that was no less Natural to him) rendred his Conversation Lovely and Delightful to all Persons.

*Civility*

*Civility and Courtesie* were the *His Natural* Flowers and Ornaments of his *Disposition.* Nature. He was one of an Excellent Temper; *exact* Justice and *complete* Charity were most eminent in him; none more punctual and exact as to the commutative parts of *Justice* than he through the whole course of his Life. And as for his *Charity*, as he was Naturally endued with a large and *Bountiful* Spirit, so the expressions of it were visible in such Circumstances and Instances as may perhaps be parallel'd by few men of this Age.

He was altogether free from a *Censorious* Spirit, the unhappy temper of too many of this Age, and no doubt the main ground of our *present differences* both in *Church and State*; when men, not content to enjoy the satisfaction and *Liberty* of their own persuasions, do injuriously Censure, and perhaps *maliciously* despight those that are of the contrary. But this *good man* was none of *that leaven*; he was himself of a sound and Orthodox persuasion and Principle, yet Censured none that differed from him in *lesser Circumstances*, not material to the Essence and *Vitals of Religion*, but *Honoured* many such for the Characters of a solid goodness appearing in them.

But



But to come to the circumstances of his Marriage. When he was arrived to his Twentieth Year he writ the following Resolutions relating to the same.

*The Resolutions he took up about his Marriage.*

Which were found in his Desk after his Death ; they are as follows, viz.

*What I intend to do, if it please God to bring me into a Married state.*

For the Choice of a Wife, her Person shall be such as I can entirely Love and Delight in : Her *Humour*, as near as I can judge, suitable to mine, so that we may truly delight in each others *Company*. I would not have her hasty nor *Passionate*, no, not to others. A competency of Estate, so that we may live, and not be beholding to Friends, is all I desire ; for I do not, nor never did reckon that the *comforts* of ones Life will or doth consist in having abundance of the World. I would chiefly, and above all things, have one that doth truly fear God ; not only a *Professor*, but one that is seriously *Godly*, and whose chief delight is, as near as I can judge, and learn by others, in the things of God. I will, if I can possibly, have my *Judgment* to go before my *Affections* in the choice of a *Wife*. If it please God my nearest

*nearest Relations* live to see me Married, I will not entertain any Discourse with any that I intend to Marry, without *their consent* and liking. When I am in a *Capacity* to keep Servants, they shall be, as near as I can discover, and by enquiring know of others, those that truly fear God, at least they shall be *Civilized*. And I shall look upon it as my Duty to call them to an Account for all the *Sermons* they hear whilst they Live in *my House*, and to incite them daily to Read the *Holy Scriptures*. For I shall think it my Duty when I take any into my *Family*, to take a particular care of their Souls as well as of their Bodies; and to do all I can for their good, by *admonishing* of them, and giving them all the good Counsel I am able, and by giving all the Encouragement to them I can in what is good. If they grow Wicked and *Careless*, and will not bear Reproof, I shall look upon it my Duty to change them. *David* would not abide a *Liar* in his sight, and I am sure that is most pleasing to God, to have, as near as I can, all in my *Family*, that fear him, and delight in his Holy ways. As for *Children*, if it please God to Bless me with them, I shall look upon it to be my *Duty* to take all the care of them I can in their Infancy, and betimes to check the *buddings* of Original Sin,



Sin, by not encouraging of Revenge or Pride in them, and as soon as they are able to learn, to instruct them well in the *Assembly of Divines Shorter Catechism*, which I ever esteemed the best *compendium* of Divinity that ever was written: And I'll make it as *pleasant* to them as I can, by giving them all the encouragement that is fit; but I likewise resolve to Correct them when they do what is *sinful*.

As for my *carriage* to my Wife, I shall reckon it both *Prudence* and my Duty to study her *Humour* when we first come together, and then to do all I can without sinning to please and oblige her in all things that are not contrary to the *Commands of God*. If I should be so unhappy (*which I pray God of his infinite Mercy forbid*) to light on one that is Wicked, I'll endeavour what I can by a *winning-carriage* to engage her Affections throughly to me, and then to make use of that tye to engage her to God. And I pray God we may both so make use of our *Love* to one another as to *inflame* our Souls with Love to Christ.

Well, so it fell out, when Mr. Dunton was arriv'd to his *Two and Twentieth Year*, that he was recommended by a Dear Friend of his to a *Young Gentlewoman*,  
C who

He Marrieth  
one Mrs. Lydia  
Carter.

who Lived at *Chesham* in *Buckingham-shire*, whose Name was *Mrs. Lydia Carter*; she was a Person truly Religious, and Eminently Vertuous, and one that was Descended of Rich and Honourable Parents, and one that had those gracious Qualifications with which he desired his Wife might be endued if ever he Married.

Mr. *Dunton* approving of this Motion, in a little time some Friends to both Parties procur'd their Meeting, at which time a mutual Affection entred into both their Hearts as a Conquerour into a Surprized City; and Love having instantly got Possession at first sight, Governed and made there such Laws and Resolutions, as neither Party was able to resist. In so much that she chang'd her Name into *Dunton* the Fortieth Day after this first Interview.

This hast might in others be thought a Love-Frenzie, or worse, but it was not, for they had Wood so like *Princes*, as to have select Proxies, such as were true Friends to both Parties; such as well understood Mr. *Dunton's* and her temper of Mind, and also their Estates so well before this interview, that the suddenness was Justifiable by the strictest Rules of Prudence: And the more, because it prov'd so happy to both Parties, for the Eternal Lover of Mankind made them



them very Happy in each others mutual and *equal Affections*, and ready compliance one with another ; *indeed* so Happy they were, that there was never any *Opposition* betwixt them, unless it were a *contest* which should most incline to a *compliance* with the others desires. And though this begot and continued in them such a mutual Love, Joy, and Content as was no way *defective* ; yet this mutual Content, Love, and Joy did receive a daily *Augmentation* by such *daily Obligingness* to each other, as still added such new affluences to the former *fulness* of these Divine Souls, as was only *improvable* in Heaven, where they now enjoy it without interruption for ever.

They Lived together several Years in much Love and Prosperity, and had only *one Son*, who was Born on the *4th.* of *May*, 1659. And a *quarter* of a Year after he was Born, Mrs.

*They Live happily together for several years.*

*Dunton* dyed of that *Tormenting* Disease, called the *Twisting of the Guts*, which Distemper she endured with *wonderful Patience*, and with an Humble Submission to the Will of her *Heavenly Father*.

*His first Wifes Death.*

She was Interred in *Graffham Chancel* in *Huntingdon-shire*, where her Precious Dust

now lyes, joyfully expecting a Glorious Resurrection when Time shall be swallowed up in Eternity.

*Mr. Dunton resolves not to Marry again for seven Years.*

Mr. *Dunton* immediately after his *first* Wives Death, took up a Resolution not to Marry again in less than seven Years, so dearly and entirely he Loved her, and accordingly he kept his word; for he would not hear of Marrying again (though he had in a little time after *abundance* of considerable Proffers) till that time was expired.

*He is chosen Minister of Aston Clinton in Bucks.*

A little after the expiration of those seven Years, the Providence of God caused him to make

*a third Remove* to a place called *Aston Clinton* in *Buckingham-shire*, where he *exercised* his Ministry (and Liv'd much beloved for about Thirteen Years.) But he had not

*He Marries again.*

been long settled here before he Married his Second Wife, one Mrs. *Mary Lake*, who proved a very Prudent and Gracious Woman, and to him a most Loyal, Loving, and Tender Wife, Zealous and Active for his Encouragement, Credit, and Comfort in all things, especially in his Ministry, to which she constantly bore such hearty Respect and Reve-



Reverence as did much quicken and enlarge him in the *Work of the Lord*. She was also continually studious and careful to free and ease him of all *emergent occasions*, avocations and businesses of ordinary *concernment*, that so he might with the more freedom follow (*what his Soul most delighted in*) his Divine Employments, and enjoy himself and Friends in his necessary *Relaxations*. In a word, her *Behaviour* was such as becometh *Holiness*; a *Teacher of good things to the Younger Women*. And in her *Family* a worthy *Pattern*, and a great *promoter of Godliness* in all that conversed with her, and to her Husband a *meet* help indeed, and so she continued all the *days* of their *Conjugal Relation*.

She had by him four Children, whose Names are, *viz.*

Sarah	}	Dunton.
Mary		
Elizabeth		
Lake		

But having now brought this *Holy Man* to the *Parsonage of Aston Clinton*, and to the *35th. Year* of his Age, I might stop here, and bespeak the Reader to prepare for an almost *incredible* story of the great

Sanctity of the short remainder of his Holy Life; a Life so full of Charity, Humility, and all Christian Vertues, that it deserves the Eloquence of *St. Chrysostome* to commend and declare it. A Life! that if it were Related by a Pen like his, there would then be no need for this present Age to look back into times past for the Examples of *Primitive Piety*, for they might be all found in the Life of this great *Divine*, Mr. *John Dunton*. But now alas! who is fit to undertake it? I confess I am not, and am not pleas'd with my self that must; and profess my self amaz'd when I consider how few of the Episcopal Clergy in *England* lived like him then, and how many of them live so unlike him now. But it becomes not me to Censure, my design is rather to assure the *Reader*, that I have used very great Diligence to inform my self, that I might inform him of the Truth of what follows; and though I cannot Adorn it with Eloquence, yet I will do it with sincerity.

Well then to proceed. As  
*His Relative Capacity.* to Mr. *Dunton's* Relative Capacity belonging to his *Family*.

Here he was really what became a good and *Holy Man*: And here we will consider him in his *carriage* and acting

*As*



*As a Minister.*

*As an Husband.*

*As a Father.*

*As a Master.*

First, *As a Minister.* He was one that was able to speak his Mind *fitly* (for what use can there be of a *mute Messenger?*) and one that durst do it freely (for of whom is Courage and freedom of Speech more required than of Gods *Messengers?*)

*As a Minister.*

For as for the former, how well able was he, not to express only, but to urge and press; not to confirm alone, but to commend also? and that which he delivered was in a clear Method, with sound Proof, choice Words, fit Phrases, pregnant Similitudes, *plentiful Illustrations*, powerful *enforcements*, *Allegations of Antiquity*, and variety of good Literature, that so both the Learnedst might receive Satisfaction from him, and the very meanest and dullest might also reap *Benefit* by him; and so as might well leave a deep *impression* in the Hearts and Minds of the Hearers: And of this they cannot be ignorant that for any space of time heard him. In a word, in this kind he was such an one as many strove

to imitate, but few attained to *equallize* him.


*Again*, because it is in vain to be able to speak to good purpose, if a man dare not use his Tongue: If (as one said of the *Eretians*) he be like the *Sword-Fish*, that hath a Sword in his Head, but no Heart in his Body: Or like a *Cowardly Companion*, that carries a Weapon to ruffle with, but dares not draw or make use of it, though just occasion be offered.

For his *Freedom* of Speech therefore in reproving of sin, and that even to the Faces of the greatest, whether in *Publick* or *Private*, when occasion required; many even now Living, are able to Testifie, and some Accidents made it more *publickly* known, than his desire was that it should have been. In a word, he was a universal Scholar both in the Arts and *Original Languages*, by much study he had *digested* the whole *Body of Divinity*; he was well acquainted both with the *Fathers* and *School-men*: An acute and solid *Disputant*, and excellently well Versed in *Cases of Conscience*, and Second unto none in his Acquaintance with the *Sacred Scriptures*.

He was likewise a *Laborious Writer* (as is most apparently true) for after his *Death* there was found in his Study the following  
Pieces



Pieces (amongst many others) all which he Composed in the course of his Ministry (and many of them probably may in time be Publish'd to the World, if the general discouragement which now adays the best of Books meet with do not prevent it.) They are Entituled as follows, *Viz.*

 The House of Weeping, or Mans last Progres to his Long Home, *fully represented in several Funeral Discourses, with many pertinent Ejaculations under each Head to remind us of our Mortality and fading state. This Book is already Published.*

Divine Breathings after Divine Benefits : Or, *certain occasional Meditations Methodized by way of Prayer, fit to be used by Ministers or others in their Addressses unto the Throne of Grace.*

A Practical Exposition upon the Lords Prayer, *in several Sermons.*

A Treatise concerning the unpardonable Sin against the Holy Ghost.

Beams of Love and Comfort shining forth from the Sun of Righteousness upon the Hearts of Believers: Or, *Divinity Epitomized: Shewing how that a Believers enjoyments are all from the Father, through the Son, by the Spirit.*

The whole Body of Physick exactly Methodized ; a Book he writ during his Travels beyond Sea. Con-

*Contemplations and Ejaculations, Comprized in several Centuries, chiefly shewing how God in Christ is the chief center of a Christians choicest and chiefest Affections.*

*A plain and full Exposition of the Ninth Chapter of the Prophecy of the Prophet Ezekiel.*

*A Catechism, comprehending the whole Duty of Young Communicants, and of all others that would Worthily partake of the Lords Supper,*

*The first Chapter of the Canticles opened and applyed in several Discourses.*

*A Sermon Preach'd at Whitehall May the 6th. 1658. upon these words (in the 8th. of the Canticles, at the 14th. Verse) Make hast, my Beloved, &c.*

*A Sermon Preach'd at St. Maries in Bedford before the Aldermen of the City of London.*

*A Sermon Preach'd at Aston Clinton (upon King Charles the Second's coming into England) from these words in the 149th. Psalm, and at the 2d. Verse, Let the Children of Sion be joyful in their King.*

*A Sermon Preach'd April 5th. 1665. upon our Engaging with the Dutch.*

*A Sermon Preach'd at Graffham upon the Dissolution of the Parliament on the 10th. of October, 1653.*



*A Sermon Preach'd just after the Dreadful Fire of London in the Year 1666.*

*Two Sermons Preach'd, one at Quin in the County of Clare; and the other at Cleynocastle in Ireland.*

*A Sermon Preach'd on the 2d. of August, in the Year 1665. which was the Fast Day appointed by the King upon the account of the Plague, which was then in the City of London, from these words (in the first of Kings, the 8th. Chap. and 34th. Verse) Know every Man the Plague of his own Heart.*

*A Sermon Preached at Harrow on the Hill before Sir Francis Gerrard (the late Patron of Aston Clinton) from these words (in the 49th. Psalm, at the 12th. Verse,) Man being in Honour abideth not.*

✍️ *Lastly, he left several Select Discourses and Sermons in one Volume, upon various Subjects, to which being added His Life and Death, and his Funeral Sermon, they are (as you see here) Entituled his Remains.*

But Ile pass on to the next Head. Secondly then, *As As an Husband, to an Husband, he seemed to imitate the Practice of the Lord Jesus towards his Church, in his Conjugal Love, Protection, full Contentation and Delight. He became even a Pattern and Mirror of Matrimonial Sweetness and Faithfulness; and*  
as

as it is said by one of the *Rabbins* concerning *Methuselah's* Wife, that she had *Nine Husbands* in one, for *Age and Years*: So I may say of his *Wife*, that she had *Nine Husbands* in him alone, for his *amiable Carriage* and *Graces*.

These were truly Acted whilst he was *Living*, but he left a Testimonial in his Will of his *Living Affection* after his own *Death*, over and above the *Marriage Covenants*, to shew his endearedness of her, by his *Affectionate remembrance* when he himself was gone.

Thirdly, we will consider *As a Father*. him in the Capacity of a *Father*, and here he ever performed not only the part of an *Earthly Father*, in the *due* discovery of all *becoming* bowels and tender *Affection* to their *Bodies*, but also performed the Office of an *Heavenly Father* to their *Souls*, by a constant endeavour and serious study for their *Education* in the most exact and strict way of pure and paternal Religion, one Testimonial of which was his continual bestowing on them *Spiritual Counsels* and *Gracious Instructions*, the grand scope and end of which was to incite and stir them up to a strict *Watchfulness* over themselves, and a close *walking* with God.

And



And if he at any time saw his Children desirous either of over-much Liberty (the bane of Youth) or of spending too much of their Precious time in needless Recreations, or *impertinent Visits*, he would command them to remember the following Advice of Holy Mr. Herbert (as a fit Curb to check and satisfie exorbitant desires.) viz.

*Gad not abroad at ev'ry quest and call  
Of an untrained hope or passion,  
To Court each place, or Fortune that doth fall,  
Is wantonness in Contemplation.*

*Mark how the fire in Flints doth quiet lye  
Content and warm t' it self alone;  
But when it would appear to others Eye,  
Without a knock it never shone.*

*Give me the pliant mind, whose gentle measure  
Complies and suits with all Estates,  
Which can let loose to a Crown, and yet with plea-  
Take up within a Cloisters Gates. (sure*

*This Soul doth span the Word, and hang content,  
From either Pole unto the centre  
Where in each Room of the well furnish'd Tent  
He lies warm, and without adventure.*

The

*The brags of Life are but a Nine days Wonder,  
And after Death, the fumes that spring  
From private Bodies make as big a Thunder  
As those which rise from a huge King.*

It was very usual with this Holy Man, after giving his Children seasonable Instructions and Advice, to carry them severally into his Closet, and there Pray over them and for them; if at any time they had displeased him, so excellent was his *Wisdom* and Moderation towards them, that he would never Correct them; nay, not so much as Reprove them in his Displeasure, but still waited the most cool and convenient time, wherein he seldom discovered that he was *Angry*, by any other effect but his *silence*. And on the other side, he was so ready to encourage them in any Acts of well doing, that for the most part his extraordinary respect and favours towards them, were bestowed rather under the Notion of *Rewards of their Duty*, than the Issues of his Bounty: He said often, he should take infinitely more content in beholding one grain of true Grace in his Children, than if their Estates and Gains abroad were increased an hundred fold. He was ever a *kind and dear Father* for Affections and *Wishes*, for Advice and Prayers,



Prayers, as doth appear by those Numerous Letters sent to his Children, when absent, especially to his Son, an Apprentice in *London*, many of which being very *Excellent*, might have been inserted for the use of *others*, only they would have swelled his Life beyond what is thought convenient. Though he was ever importunate to have all his Children employed, not taking it as a becoming thing to have any of his Live out of Useful Callings, whereby they might bless God and better their Generation; yet he ever desired rather to have them *good than great*.

Upon this account he took extraordinary care of them in his placing them out in the World, as well knowing what Influence a good Example set before them in their Youthful Days might have over them in the remaining part of their Lives. He was frequently charging of them (when under his own Roof) to look after an Interest in Christ betimes, *to fly Youthful Lusts*, 2 Tim. 2. 22. and to keep themselves free and unspotted from those Corruptions and Temptations that the unthinking and unwary Youth of this Age are usually tainted withall, calling to mind (with a sympathizing and sorrowful Heart) these following Verses of Pious *Quarles*, *Viz.*

*Could*

Could our fore-Fathers but revive and see  
Their Childrens feasts, as now adays they be,  
Their studied Dishes, their restoring stuff  
To make their wanton Bodies sin enough :  
Their stomach-whetting sallets to invite  
Their wastful palate to an appetite ;  
Their thirst-procuring dainties to refine  
Their wanton Taste, and make them strong for  
Wine :

Their costly Viands, charg'd with rich perfume,  
Their Viper-Wines to make old age presume  
To feel new lust, and Youthful flames agin,  
And serve another Prentiship to sin.

Their Time-betraying Musick ; their base noise  
Of Odious Fiddlers, with their smooth fac'd boys ;  
Whose tongues are perfect if they can proclaim  
The Quintessence of baseness, without shame ;  
Their deep-mouth'd curses, new-invented oaths,  
Their Execrable Blasphemy that loaths

A mind to think on ; their obscener words,  
Their drunken Quarrels, their unsheathed swords.  
Oh ! how they'd bless themselves and blush for  
shame

In our behalfts, and haste from whence they came ;  
To kiss their Graves, that hid them from the  
crimes,

Of these accursed and prodigious times.

Fourthly,



Fourthly, *As a Master.* He was an Excellent Master to his *Servants*, giving them all that was *just, due,* and necessary for their *maintenance* and *encouragement*. He ever gave them a good Example in himself, and failed not to Instruct them in the most useful things for the benefit of their *Souls* and *Bodies*. As he walked within his House with a Perfect Heart, so he hated the Works of them that did turn aside to Vanity. He would not permit any Profane Person to stand before him, or to *wait* upon him; his Eyes were ever *fixed* upon those that were *Faithful* in the Land that they might serve him, *Psal. 101.* This was the Reason that he had so many Excellent Servants, his *Family* being a true Nursery for the qualifying and accomplishing such.

As he loved God *dearly*, so God loved him, which he manifested by those Graces where-withal he *enriched* him, and truly *Love-tokens* are real Messengers of his Love that *sendeth them*: And what surer things can we have of Gods Love, than when he bestows upon us the Graces of his *Holy Spirit*. Now, of these *the Lord* had given him a more than ordinary measure; and besides what hath been said before, there were three Graces

D more

*As a Master.*

*God's Love to him.*

more, which were very Orient and shining in his Crown.

*His tenderness of Heart.*

1. *His tenderness of Heart.*

Who ever knew a Man of a more melting frame of Heart before God, whether in *Confessions*, *Petitions*, or *Thanksgivings*? Is there any one Living that can say, that I have at some times joyned with him at Prayer, and he shed no Tears? How did his own Sinfulness, (though it was no more than the *ordinary imperfections* of the fairest Saints upon Earth) the Evils of the *Times*, and the Testimonies of Gods *displeasure breaking out upon us*, break his Heart into pieces? We may truly believe, that for the space of many Years, he did never come off from the serious consideration of these things *with dry Eyes*: And how many *Thousands* be there of Gods Children, that would account it a sign of much Love from Christ, if they could find such *thawings* in their frozen Breasts?

*His meekness of Spirit.*

2. *His meekness of Spirit.* With

which Precious Jewel he was *Richly adorned*: Who ever saw him transported by Passion, on a fire through foolish Anger, or disquieted by *Discontent*? Though his Zeal would wax hot, and burn in him, for God and his Glory, yet he was a Man



a Man of a cool Spirit, and Meek, like Moses, in all his own *concernments*; and this he hath often manifested in a *remarkable* manner.

3. God added Humility as a Crown to all his other Graces, His humility. which shone bright in the Eyes of all that were acquainted with him: Indeed he was Cloathed with Humility; and hence it was that he would Converse so Familiarly with the poorest Christians, and with them who were of the lowest parts for knowledge, even with Babes in Christ. Hereupon he would weep much, when he was told how much he was Prayed for, wondering at Gods goodness, that so sinful a Wretch, and worthless a Creature should have so much Interest in the Hearts, and Prayers of the People of God. And his Language in his Will speaks how little he was in his own Eyes. And as his Graces were many, so were his Comforts many and great which God vouchsafed as singular manifestations of his Love to this dear Servant of his. O! what Kisses of Christs mouth! And what Embraces from the Arms of his Love were bestowed upon this Saint of the most High! He enjoyed all along his afflicted condition an uninterrupted assurance of Gods Fatherly Love in Christ. His inward Peace

and Joy was the support of his Heart : Under any Sickness he was confident of Mercies.

Thus he spake many times in his *Application* unto God, *Consider, and save me, for I am thine. How long, how long, Lord, shall I not be remembred; yea, I am remembred, Blessed be thy Name.*

*This is a Fiery Chariot, but it will carry me to Heaven :* Blessed be God that hath supported me hitherto, and he that hath delivered, will yet deliver. Thou, Lord, never forgettest them that put their trust in thee.

*His love to Saints.*

Another thing very Remarkable in him, was his Love to his *Fellow-Christians*, especially to his much beloved Brethren in the Ministry (*the Dissenting Clergy*) an Eminent Example of which appeared (to the shame of the Neighbouring high-flown Ministers) in that he boarded in his very House a worthy and able Non-Conformist (one Mr. Marryat) who Preach'd in his Family twice every Lords-day with his free consent and approbation, whilst he himself was Faithfully performing his Ministerial Office in *Aston-Church*. Oh! where's such Moderation now adays? The truth on't is, he was a Man made up (as it were) of Love and Condescension.



descention. His Delight was in the Saints upon Earth, whom he esteemed *most Excellent*, and their Society was a constant Cordial to his Spirit. His frequenting of them that were in Trouble, and his stirring up of others to the like Practice, were Testimonies of this his *Cordial Love*, which indeed was not *verbal but real*. He was also abundant in the Works of Charity, few men of his Estate did equallize him therein.

And as his Love flowed forth to the Saints, so was theirs no less towards him; not to speak of the many frequent and Friendly Visits of Godly Men and Women in the Neighbourhood round about him, there was scarce ever heard of any Man that was so much Prayed for both in Publick and Private, both upon ordinary and extraordinary Occasions, as he was; besides the Ordinary Prayers made for him, there were some Fasts kept also with special Reference to his Afflictions; the multitude of People that came to his Funeral, with the many weeping Eyes there, did clearly shew how much he was beloved; for still every where at the very naming of Mr. Dunton, Love is some way discovered by such as had any knowledge of him. Whilst he was able, he never neglected his Ministerial

D 3

Office;

*He was much beloved.*

Office ; indeed it was his Meat and Drink to be doing the will of his *Heavenly Father*, and he would rejoyce with chearfulness and thankfulness, when in the times of his weakness he found not himself Distempered by his Preaching, and would mention such Experiences as Arguments to move and induce his Friends to yield to his Preaching constantly when they dissuaded him from it, as *prejudicial* to his Health.

These were some of his *His holy Speeches*. frequent Expressions : O my God, break open the Prison-door, and set my poor Captive Soul free, but enable me willingly to wait thy time : I desire to be dissolved ! Never did any Man more desire Life than I do Death ! When will that time come, that I shall neither sin more, nor sorrow more : *When shall Mortality put on Immortality ?* When shall this Earthly Tabernacle be dissolved, that I may be Cloathed upon with that House which is from Heaven ? *Blessed are the Dead which dye in the Lord, for they rest from their labours, and follow the Lamb whithersoever he goeth.*

So great was his Love to God and his Saviour, that he ever maintained and expressed High Estimations, and Honourable Thoughts of his Divine Majesty ; he feared nothing more than lest he should do or  
 speak



Speak any thing when he was in a fit of the Stone, that should redound to the dishonour of his Name.

These were some breathings of his last Love: Good Lord keep me from dishonouring thy Name by Impatience: Oh, who would not even in burnings have honourable thoughts of God? Who that knows thee, O Lord, would not fear thee, love thee, and Honour thee? Lord, thou givest me no Occasion to have any hard thoughts of thee! Blessed be God, there is nothing of Hell in all this! Blessed be his Name for Jesus Christ, and the Revelation of the Holy Gospel! Who knows the Power of thy Wrath if it be so heavy upon thy Servant here, how shall it be upon all those that shall endure it without mixture? Blessed be God for the Peace of mine inward man, when my outward man is full of trouble and pain! This is a bitter Cup, but it is of my Fathers mixture, and shall I not drink it? Yea, Lord, through thy strength I will; this is my Burden, I will bear it. Upon any abatements of pain at any time he was constantly in Blessing God, using these, or such like Expressions: O, what a Mercy is it, in that there is any mitigation, or intermission! Lord make me thankful; and turning himself towards those that stood by, he would bespeak them after this kind of man-

ner. O help me to be thankful! O lift up a Prayer for me, that I may be thankful! O! what a Mercy is this! How much worse might this Affliction be? I might have been Distracted, or laid roaring under disquietness of Spirit: By these, and many such like Expressions and Workings of his Spirit, his Love to God was visibly seen. To a dear Friend of his he often said, Brother, through Mercy, I have not one Repining thought against God, notwithstanding my Violent pains by Reason of the Stone.

For his *Patience*, he may *His Patience.* well be called a *Second Job*. Many who saw him under those racking pains in his last Sickness, so frequently reiterated, and so long continued, by reason of a stone in his Bladder, were confident that God did put him, and keep him in his *Furnace* to be a Pattern of *Patience* to Posterity. It is confessed, that he did roar many times till his Throat was dry; but who ever heard him speak one word of murmuring or discontent, because of Gods *Afflicting Providence*? He himself indeed would sometimes through *tenderness of Conscience*, charge himself of *Impatience*, because he made a noise in his *Extremity*; but that expressed only *Natures sensibleness*, not *sinful forwardness*: And when (accusing himself



himself causelessly) he was minded of Christs cryings out, yet free from all sin, he would be silent.

I confess indeed, that in his desires to be dissolved, he would take up *Job's Complaint*, *Wherefore is Light given to him that is in Misery, and Life unto the bitter in Soul? Which long for Death, but it cometh not, and dig for it more than for hidden Treasures, &c. For my sighing cometh before I eat, and my roarings are poured out like waters, Job 3. 20, 24.* But he always concluded with submission to the good pleasure of God. When he had been asked how he did? This was frequently his Answer, *The Bush is always burning, but not consumed, and though my pains be above the strength of Nature, yet they are not above the supports of Grace.*

The Lord was pleased to vouchsafe him such a measure of the Spirit of Grace and Supplication, that his Soul was never out of Tune for that Service. Most of his words when he was under Torment, were Holy Complaints and Prayers to God, and 'twill not be impertinent or unprofitable, if I here set down some of them.

*His Spirit of Prayer.*

*O my God, help! Father of Mercies: Pity! do not contend for ever! Consider my Frame, that*

*that I am but dust.* Oh! my God that hath made Heaven and Earth, help me! Oh, give me Patience, and inflict what thou wilt! If my *Patience* was more, my *pain* would be less: *Dear Saviour*, where are thy Bowels? Why dost thou make me an astonishment to my self and others? Why dost thou cover thy self with a *thick Cloud*, that my Prayers cannot pass? Blessed is the Man that endureth temptation. Lord, this is a sad temptation, stand by me, and say, It is enough. Am I not thy Servant? *O these bitter Waters of Marah!* Lord drop sweet comfort into these *bitter Waters of Marah*. Oh, the blood of sprinkling, Lord! the blood of sprinkling, Lord! that Blood which extinguisheth the fire of thine Anger; Oh that it might allay my burning pains! I am in a *Fiery Furnace*, Lord be with me as thou wast with the three Children, and bring me out *refined from Sin*! Though I Sail through an *Ocean* of pains, yet I must acknowledge God is Merciful. I flee unto thee therefore! Lord, hide me under the shadow of thy Wings till these terrible Storms be *over-past*. Always when the extremity of pain was over, he would with *smiles* speak of Gods Mercies. Though Trembling took hold upon him when his *violent* pains began, yet would he with *confidence* say, now in the strength of the Almighty



mighty God, I will undergo these pains: O my God, put under thine everlasting Arms, and strengthen me. Many times he told a Bosom Friend of his, that notwithstanding all his rentings and roarings (from which he expected no deliverance but by Death) he would not for a thousand Worlds change Estates with the greatest Man on Earth, whom he looked upon as in a way of sin, and enthralled thereto. And this much bespake Gods Fatherly Indulgence towards him, that Satan could never shake his Confidence, nor assault his Hopes all the time of his Inconformable Distemper. And this was further very Remarkable, that he counted all these inward Cheerings the Fruits of Prayers that were made for him, though God saw cause to deny that ease, and Recovery to his Body which was so much begged; and withal he valued those Spiritual Condiats and Refreshings, far beyond Deliverance from the Cholicke and the Stone, yea, Death it self.

These things are the rather mentioned to prevent that discouragement, or Offence that some may be too apt to take at the Violence and continuance of his wasting and tormenting pains, notwithstanding his own Godliness, and the uncessant Prayers, both Ordinary and Extraordinary, which were made unto God in his behalf, for he found the  
sweet

sweet Fruits of them in his own Bosom, even when he felt the continuance and increase of his Bodily grief.

As to Private Passages, it were endless to write all his Observations, only take these few.

He Observed that such as often changed their Principles and Faith professed, usually fell from Scepticism to Atheism.

That so much Humility as any Man had, so much Grace and Worth he had, and no more.

That nothing was to be accounted good in or to any Man but that which was his proper Fruit, and done by vertue of his Calling from a Principle of God, and for God.

That the best Man hath no Security from any one Sin, or Fall, or Temptation any further or longer than he was held up by Gods hand and Christs Mediation.

That God doth often-times leave us to our own Satans Suggestions for our own, because we do not own God in his Holy Motions and Breathings.

That it's just with God to deny us the comfort of our Graces when we deny him the Glory of them.

But



But to avoid tediousness,  
I'll now come to the *last* *His last Sicknes*  
Act of his Life, his *Sickness*, and the period of that, his *Death*.  
*and Death.*

In his last *Sickness*, which was very *painful*, he being sorely *afflicted* with the Stone (*which was the procuring cause of his Death*) yet did he manifest more than ordinary *Patience* to the very last Minute; not opening his Mouth in any word that might favour of *repining or discontent* at his present condition, but *meekly and patiently* submitting to Gods Afflicting Hand, and waiting for his long expected, and much desired *Dissolution*. He did then much *act Faith* in *Jesus Christ* and his gracious Promises. And his Assurance remained unshaken, though Satan was then busie with him by his *Temptations*. But being strong in the Lord, and *in the power of his might* he did resist him. Some of his nearest Friends that observed his confident *Assurance* of Heaven in the course of his Life, and his readiness to embrace Death when ever it came, did suppose that Satan would have set upon him with so much *Violence*, as to have shaken his *Assurance*, as no doubt he had *Will* enough to do; but God who had him in *Chains*, would not permit him to do it : But he went *Triumphantly* out of the *World*, as a glorious  
Con-

conquerour out of the Field, being through Christ wonderfully victorious over all his spiritual Enemies. One particular in his last sickness may not be omitted, which was, his taking all occasions of Exhorting and Encouraging others to constancy in the Faith, Zeal for God, and making sure for Heaven.

And now the time draws nigh, wherein his longings shall be satisfied, he is called to his last work; and truly his deportment in it was honourable; and his carriage so eminently gracious, that it made all his Friends stand and wonder, as being abundantly above their experience or reading. And those Christians that saw him, could not but admire God in him, and look upon him as one of the most singular instances of rich Grace that ever they saw.

Oh, the rare attainments! the high and divine Expressions that dropped from his mouth! I have not words to express what a strange triumphant Angelical frame he was in for several hours together: it was a very Heaven upon Earth to see and hear a man admiring God at such a rate as he did on his Dying Bed; and for my part, I never more expect to hear or see such an eminent Christian again till I come to Heaven.



His Soul was almost filled with *Joyes unspeakable*, and *full of Glory*. And he would often say :

*Oh my dear Relations, you little think what a Christ is worth upon a Death-bed ; I would not for a World, nay for Millions of Worlds, be now without a Christ and a Pardon ; I would not for a World be to live any longer ; the very thoughts of a possibility of living, makes even every joint of me to tremble and shake.*

And thus he went on *praising and admiring* of God in a more transcendent heavenly manner than I can cloath with words. Suppose what you can on this side the *New-Jerusalem*, and I am perswaded you might have seen it in him.

It would have made any mans heart *astonish'd* to have seen and heard what some saw and heard at that time ; and I question not but this his most remarkable *Life*, will somewhat affect all those that shall either hear or read it, though it be scarce possible to speak the *twentieth part* of what was really worth *observation* in him.

About twenty hours before his Death, his Eyes were *dim*, and his sight much failed him, and he began to have *fainting fits* often ; his face look'd *pale* and *wan* ; and his feet were wax'd as *cold as Ice*, and all the signs of Death were *upon him*, and yet

yet even then his inward joy and comfort (if possible) was greater still: He had so many fits of *Joy unspeakable*, that he seemed to be in one continued Act of *Seraphick Love and Admiration*. He spake even now like one that was just entring into the Gates of the *Celestial Paradise*; the greatest part of him was now in Heaven, not a word dropt from him till the last, but it breathed Heavenly Peace and Joy:

In his *last minutes* he uttered such like Expressions as these: *Methinks I see the Ravishing Glories of the other Life*; Oh! methinks I hear that Melodious Harmony that is in Heaven above, and by Faith I see *Glorious Angels waiting at my Bed-side to convey my Soul into Abraham's Bosom*. Methinks I can now look within the Vail! And being almost upon *Mount Zion*: I can now stand and take a clear and glorious Prospect of the Joyful and Happy Land, and of those sweet Rivers of Pleasure that run at Gods Right Hand for evermore.

To dye now seems no more to me than if I should pass over the *boistrous Seas* with a *courteous Gale* to go to see an *endeared Friend*, with whom I had held a sweet *Intimacy* all my days. I can now *heartily smile* at the near approaches of *Death* (though formerly I have trembled at the *very thoughts*



of dying) and *Triumph at the sight of a Tomb*, for those *Ravishing and transporting Glympse* that I have *just now* had of the *Crown of Glory*, have set a *Gloss* upon the *Grim* and terrible *Face of Death* that's *posting* to me, and have made it *truly lovely* in mine *Eyes*. Oh! now (if my *hasty Soul* that's on wing) could but have a *minutes* patience, I shall soon be in that *Happy place* above, where I shall *instantly* have *Triumphant Palms* of *Victory* put into my *Hands*, and a *never-fading Crown of Glory* set upon my *Head*, and be *joyfully welcomed* into the *Celestial Quire* with an whole *Army of Triumphant Martyrs*; where an innumerable train of *Angels and Saints*, and *Immortal Beings* shall be my *Glorious Attendants* through *infinite Miriads of Ages*, among whom I shall for ever be in the *upper World* chaunting forth *Eternal Hallelujahs*, *Songs of Praise and Thanksgiving* to *God* and the *Lamb*: And tho my poor frail *Carkass* is now *mouldring* into *Dust*, yet, Oh yet! but a few *sluggish moments* more, and my *Immortal Soul* (which is a *Ray of the increated Light*) shall be *bedekt* and *encircled round* (not with *withering dying Garlands*, but with *green Wreaths* and *flourishing sprigs of Eternal Lawrel*.) Oh there! my *longing Soul* shall bath it self in the *warm Beams of never-ending day*. Oh! blessed  
E Jesus,

*Jesus*, I ever counted a day in thy Courts  
 better than a thousand else-  
*Psal. 84. v. 10.* where! Therefore Post  
 Blessed Saviour! Come,  
 Lord, fly away; I long! I long! Oh! I  
 long for the full enjoyment of thee in Hea-  
 ven.

At several times upon his Death-bed he  
 spake such kind of Language as you have  
 now heard; but with greater *Affection and*  
*Earnestness* of Spirit than can possibly be  
 exprest. And I sincerely attest, that what  
 is here written is no *Hyperbole*, and that the  
 hundredth part of what was *Remarkable* in  
 him is not related. And though I cannot  
 express it to the full as he did, yet you have  
 here the substance of his Dying Expressions,  
 and more I do not pretend to relate.

A little before he took his *Solemn leave*  
 of this World, he called his Wife and all  
 his *Dear Children* to him, and recommended  
 to them the following Advice (*formerly*  
*given*) to govern and direct their Lives  
 by.

*First*, for you my dear  
*His Advice to* Wife, I have formerly thank'd  
*his Wife.* you heartily, and now do  
 again with all the strength and Power that is  
 in me, for your Faithfulness and Love to me  
 ever since I was your *Husband*; but my time  
 of



of departure being now at hand, I resign you up to the Husband of Husbands, the Lord Jesus Christ, who will be a Father to the Fatherless, and a Husband to the Widow. I shall add but one thing more to you, and that is this; Remember that second Husbands are very *Uxorious*, second Wives very *Prevalent*; and therefore take heed that you do not estrange your Husband, if you Marry again, from my Dear and Affectionate Children, and from those that were my Cordial and Bosom Friends,

Now, as for you, my Dear Children, let me pour out my *Dying Advice* to you in the following manner:

*For your Souls.*

Dally not in Matters of Salvation, your Souls are Precious, you have to do with the God of Heaven and Earth, you go upon matters of *Eternal* Consequence; therefore here be both upright and *Devout*. Do all to God in an humble manner, when you think of him, speak of him, pray to him, or any way make your *Supplications* to him, remember in whose Presence, and under whose Eyes you are: More particularly, get your Pardon in Christ; it is not *impossible* to get it assured to you, if you will learn,

(1.) To *deny* your selves. (2.) To live by *Faith*. (3.) To understand the Nature of the *New Covenant*. Settle your *Judgments* in these points, and the thing is *feasible*.

2. Having gotten it, be still adding to your *Evidences*, and enjoy your present assurance. Do all to God as to your *Father*.

Next to this, think how you and I shall endure the sight, and the thought one of another at the Last day if you appear in your sins, much less shall you stand before Christ unless you shew the Image of Christ in you; and therefore never cease till you be made *New Creatures*, and study well what that is.

*In the last place*, strive for those Graces most which concern your Places and Conditions, and make Head against those sins which most threaten you. As first, *Hereditary Sins*. I was Naturally *Melancholy*: That is a Humour that admits of any Temptation, and is capable of any Impression and Distemper; Run as Death this Humour, which will cause in you all unthankfulness against God, *unkindness* to Men, and *inconveniences* to your selves. (2.) Of your *times and Habitations*. (3.) Of your *Temper and Age*. (4.) Of your *Callings*.

In



In a word, be constant in *Secret Duties*, and act Religion in your *Callings*; for it is not a Name or Notion: but it is a frame of Nature and habit of Living by the Divine Rule that will be really Advantagious to you. Be more than you seem, do more than you talk of in point of Religion: satisfy your *own Consciences* in what you do, all Men you shall never satisfy (never expect it) nay, some *hot spirited Gentlemen* there be amongst us (I am sorry to see it) that will not be satisfied though they be *convinced*.

But I'll conclude this Head with the following Poem, *Viz.*

*Begin betimes, and venture to be Wise;  
He who defers Soul-work from day to day,  
Does on a River-bank expecting stay (gone,  
Till the whole Stream which stopt him, should be  
That runs, and as it runs, for ever will run on.*

*For your Bodies.*

I was troubled with the Stone and Gravel, which was also Hereditary, and therefore you must fear it the more: The Remedies are, (1.) Disclaim *Hereditary Sins*. (2.) Be more frequent than I and your Grand-father were in Bodily Exercise. (3.) Be moderate in your Eating and

E 3 Drink

(1.) To *deny* your selves. (2.) To live by *Faith*. (3.) To understand the Nature of the *New Covenant*. Settle your *Judgments* in these points, and the thing is *feasible*.

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*For your Bodies.*

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ing, and Sleeping. (4.) Use always light Suppers.

*For your Callings.*

1. Chuse well, (1.) A Profitable Calling for the Publick. (2.) A full Employment. (3.) A Calling fit for your Parts and Means; for remember this, *as an Infallible Rule*, It is better to be a Rich Cobler, than a Poor and Beggerly Merchant.

2. Use a Calling well. (1.) Make it an help, not a snare to your Souls. (2.) Be, (1.) Diligent. (2.) Skilful. Any Honest Calling will Honour you, if thus you Honour it; and therefore you may be hopeful, because my self never found any thing too hard for me in my Calling but Discouragement and Unbelief. But here mind what the Ingenious Cowley Observes, *Viz.*

*He governs his own Course with steddý Hand,  
Who does himself with Sovereign Power Command;*

*Whom neither Death nor Poverty can fright,  
Who stands not awkwardly in his own light  
Against the Truth: who can when Pleasures  
knock*

*Loud at his Door, keep firm the Bolt and Lock:  
Who can, though Honour at his Gate should stay  
In all her Masking-Cloaths, send her away,  
And cry, be gone, I have no time to play.*

*For*



*For your Company.*

Fly from all *Self-serving* and Wicked Companions; when once you have found them false, trust them no more; sort with such as are able to do or receive good: *Solomon* gives you the best Council for this in many places. Read the *Proverbs* often, and remember him in this: (1.) Forsake not an Old Friend. (2.) Be Friendly and Faithful to your Friends. (3.) Never trouble or trust Friends unless there be an absolute Necessity. *Lastly*, Be long in closing with Friends, and loath to lose them upon Experience of them. But as to this, observe the Direction of that Divine Poet, Mr. *George Herbert*, Viz.

*Thy Friend put in thy Bosom: wear his Eyes  
Still in thy Heart, that he may see what's there,  
If cause require, thou art his Sacrifice,  
Thy drops of Blood must pay down all his fear.  
But Love is lost, the way of Friendship's gone,  
Though David had his Jonathan, Christ his  
John.*

*For your Marriages.*

In Marriage you lay the Foundation of your present *Woe*, or *Weal*; therefore here be not rash, go not alone, yet remember *Paul*, 1 *Cor.* 7. 2. First, study whether you have a Calling to Marry, yea or no, and Advise well upon that; if none, forbear; if so be you have, Advise with Friends before your *Affections* be engaged. In your *Choice*, 1. Aim at Grace. 2. Good Nature and Education; the best Woman is not ever the best *Wife*. 3. Good Parts, *Understanding Housewifry*, &c. As for Portion, be it more or less, be upon certainties, trust not words. And for *Parentage*, let not the distance be too great, lest you despise, or be despised; however, be sure that the Person likes not your *Fancy*, but your *Judgment*.

*For your Children.*

Make it your chiefest work to make them, 1. *Godly*. 2. *Useful*. Bestow most of their Portions in good Education; and if Grace make no difference, do you make none in your *Affections*, *Countenances*, *Portions*; *Partiality* this way, ends in nothing else but *Envy*, *Strangeness*, &c.

*For*



*For your selves within your selves.*

My *Dying* and last Request is, that you will Live together in an *undivided Bond of Love*; you are many of you, and if you joyn together as one Man, you need not want any thing; *what Councel, what Comfort, what Money, what Friends* may you not help your selves unto, if you will contribute your Aids? Wherefore (my dear Children) I pray, beseech, command, adjure you by all the *Relations and Dearness* that hath ever been betwixt us, that you know one another, Visit (as you may) each other; Comfort, Councel, Relieve, Succour, Help, Admonish one another. Whilst your Mother lives, meet there, if possible, *Yearly*: When she is dead, pitch upon some other place, if it may be, your Eldest Brothers House in *London*: Or if you cannot meet, yet send to, and hear from one another *Yearly*; and when you have neither Father nor Mother, be so many Fathers and Mothers each to other, so you shall understand the Blessing mentioned *Psal. 133*.

For

For your Estates.

Be not troubled that you are below your Kindred; get more *Wisdom*, *Humility*, *Goodness*, and you are above them, only this do: 1. Study work more than wages, 2. Deal with your hearts to make them less, 3. Begin every thing in the fear of God, 4. Joyn to help one another. 5. Rest upon the *Promises*, which are many and precious this way. 6. Sow *Mercy*! and be much in those heavenly Works, and then if all other means fail you, trust God in his own way, and he will provide comfortable supplies for you in all your necessities.

And here again observe the directions of the famous *Comley*, viz. ✠

Would you live well? 'tis your chief wish you say;

Come on, I'll shew thee now the certain way:

If to no Feasts abroad thou lov'st to go,

Whilst bounteous God does bread at home bestow,

If thou the goodness of thy Cloths dost prize,

By thine own use, and not by others Eyes.

(If only safe from Weathers) thou canst dwell

In a small House, or a convenient Shell;

If thou without a Sigh, or Golden Wish

Canst look upon thy Beechen Bowl and Dish;

If



If in thy mind such power and greatness be,  
The Persian King's a Slave, compar'd with thee.  
Then let thy life with as much silence slide  
As Time that measures it does glide.

Let not the breath of Infamy or Fame,  
From Town to Town eccho about thy name;  
Nor let thy Death at last Embroidered be  
With Scutcheon, or with Elegy.

To him, alas, to him I fear  
The face of Death will terrible appear.  
Who in his Life, flattering his senceless Pride,  
By being known to all the World beside,  
Does not himself, when he is dying, know,  
Nor what he is, nor whether he's to go.

For the Publick.

Bless God that you are born English men  
and Protestants. Bear yourselves dutifully  
and submissively towards Authority.

FEAR GOD AND HONOUR  
THE KING, 1 Pet. 2. 17. see God in the  
Magistrate; and hold the Protestant Religion  
a precious thing; pray daily for the con-  
tinuance of it, and that it may descend to  
succeeding Ages.

And

*And as for the Church.*

Neither set her above her Husband *Christ*, nor below her *Children* : give her that honour, obedience, and that respect that is her due ; and if you'l be my Children, and Heirs of my comfort, in my *dying moments*, be neither authors of Novelty or Schism, and follow your understanding, when thoroughly enlightned by the Word of God, without warping to either hand through fordid and base interest, or cowardly fear ; *Sure I am, my Saviour Christ, to whom I have now bequeathed my soul, is perfect : and never failed so much as in circumstance ; To Him I commit your Souls, Bodies, Estates, Names, Lives, Deaths, all ; and my self* waiting when he shall change *Phil. 3. 21. my vile Body, and make it glorious like unto his own, Amen.* even so come Lord Jesus, *Amen.*

When he had done thus *Counselling* of them, he said to all then present (*first wringing them by all the hands*) Now my dear Wife, Children, Brethren, and Friends, *Farewel ! Farewel !* I am now Launching forth into the Ocean of Eternity, but I commend you to God, and to the Word of *his* Grace, who is able (and will, if you sincerely



sincerely trust in him) Bless you all your days, and set an everlasting Crown of Happiness and Glory upon your Heads when you come to dye.

And now, *sweet Jesus*, my Precious time is spent, *I have finished my Course, I have fought the good fight, and henceforth there remaineth for me a Crown of Righteousness,* 2 Tim. 4. 7. O therefore, come sweet Saviour, come away! flye, *Dear Redeemer!* and receive my Soul into thine Eternal Embraces. Oh! *take Doves Wings and speed away!*

And now his panting desires shall soon be *Crown'd*, for he perceiveth *Pale Fac'd Death* just upon him to execute its Office: His Joynts are loosened more and more, and quake and tremble. His Body and Feet are as cold as *Iron*, and a cold and clammy Sweat seizeth all his *Parts*. But Oh! how exceedingly rejoyc'd was he when he perceiv'd his Soul just a *fleeting* into the other World.

Never was Death, I think, more joyfully embrac'd by any Man: Neither did ever any *Mortal before* more sweetly and willingly resign himself up to the Will of God.

And now, after a few Minutes, turning himself upon his *Right side*, in the twinkling of an Eye, he departed this Life to his *Eternal Rest*.  
Thus

Thus he *Liv'd*, and thus he *Dyed* like a Saint unspotted of the World, full of *Alms-deeds*, full of *Humility*, full of *Heavenly Expressions*, and all the *Examples* of a *Vertuous Life*, which I cannot conclude better, than with this Observation out of *Herbert*.

*All must to their cold Graves,  
But the Religious Actions of the Just  
Smell sweet in Death, and Blossom in the Dust.*

Mr. *John Dunton's* have done so in this, and will doubtless do so to succeeding Ages. I have but this to say more,

Oh! that all the Relations which he hath left behind him may *Live his Life*, and dye *his Death*, and Live with him in the highest Heavens when time shall be no more. *Amen.* and *Amen.*



He Dyed *November* the  
4<sup>th</sup>. in the 48<sup>th</sup>. Year of his  
Age, and was Interred in the  
Chancel at *Aston Clinton* *No-*  
*vember* the 9<sup>th</sup>. 1676.

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*The End of his Life.*

He died November the  
10th in the 48th Year of his  
age, and was buried in the  
Churchyard at Aston Clinton No-  
vember the 15th 1876.

The End of his Life.



*Dives Roaring in Hell flames,  
whilst Lazarus rejoyces in  
Abraham's Bosom.*

Luke xvi. 19, 20, 21; 22, 23.

*There was a certain Rich Man, which was  
cloathed in purple and fine linen, and fared  
sumptuously every day.*

*And there was a certain Beggar named Lazarus,  
which was laid at his Gate full of sores,  
And desiring to be fed with the crumbs which  
fell from the Rich Man's Table; moreover,  
the Dogs came and licked his sores.*

*And it came to pass that the Beggar died, and  
was carried by the Angels into Abraham's bo-  
som: the Rich man also dy'd and was buried.  
And in Hell he lift up his eyes being in tor-  
ments, and seeth Abraham afar off, and  
Lazarus in his bosom, &c.*

*Dearly beloved, In my discourse upon these  
words, I will not be over tedious, but with  
as much brevity as I can I will unfold some  
of the weighty Truths contained therein.*

F

And

And the Lord grant that they may be of general use to all persons that shall either read or hear them.

**T**Hese words have relation unto the precedent verses in this Chapter, wherein our Saviour Christ, from the thirteenth to the seventeenth verse, reproveth the covetousness of the *Pharisees* by shewing unto them, that no man can serve two Masters, that is, God and Riches: *All these things heard the Pharisees, which were covetous, and they mocked him*: Whereupon he aptly and fitly taketh occasion to relate this Parable of the Rich man and *Lazarus*.

Hearken therefore now, and I will speak of a great rich man, that flourished here on earth, (as a learned Divine observes) *In all pomp and abundance, that shined in courtly purple Robes, that was cloathed in Byssus and fine silk, and fared deliciously, that was lodged softly, that lived pleasantly. But understand what became of this rich man; His years being expired, and his daies numbred, and his time determined, he was invited to the fatal banquet of black ugly death, that maketh all men subject to the rigour of his Law; his body was honourably buried, in respect of his much wealth: but what became of his Soul? that was carried from his body to dwell with the devils,*



*vils, from his purple robes to burning flames, from his soft Silk and white Byffus to cruel pains in black Abyffus, from his Palace here on earth, to the Palace of Devils in Hell: from Paradise to a dungeon, from pleasures to pains, from joy to torment, and that by bellish means, damned spirits, into the infernal Lake of bottomless Barathrum, where is wo, wo, wo! And where is weeping and wailing, and knafhing of Teeth, Mat. 25. The wicked shall be turned into Hell, and all the people that forget God, Psalm 6.*

*Hearken also of a certain poor Beggar clothed in rags, with miseries pained, pained with griefs, grieved with sores, sorely tormented, unmercifully condemned, lying at this Rich Mans Gate, desiring to be refreshed but with the crumbs that fell from the rich mans table, the dogs had more pity than this rich man, on this distressed creature, for they came to visit him, they came to comfort him, they came and licked his sores.*

*Well, his time being also determined, he went the way of all flesh, & death was the finisher of all his miseries and griefs; Vita aumpfit mortem, ut mors vitam acciperet; He died once, to live for ever. And what became of his soul? it was carried from his body to his Master, from a house of Clay, to a house not made with hands, from a wilderness to a Paradise, from an earthly prison, to a heavenly*

palace, from the rich mans gate, to the City of the great God, from pains to pleasures, from miseries to joys, from Adams corruption, to Abrahams bosom. It was carried by Angels into the Quires of Angels, to have his being and moving in the very moving heavens with God himself. Where is life, food and abundance, and glory, and health, and peace, and eternity, and all good things: all above all that either can be wished or desired: And this is the subject that I shall now speak of. And here let it please you to consider the argument of this Scripture, which is twofold:

*First*, Our Saviour Christ hereby adviseth all rich men to be merciful to their poor Brethren in this Life, lest they find no mercy in the life to come.

*Secondly*, He doth comfort all poor men, that although they are afflicted in this life with great miseries and calamities, yet they shall be comforted in the life to come, and rest in Abraham's bosom.

And here observe what one formerly Notes, viz. That if Jesus Christ had said only thus much, *There was a certain Rich man that fared sumptuously daily, and a certain Beggar laid at his Gate full of sores*: The wicked would have straight way inferr'd, that the rich man was the happy man, for at the first view it seems to be so. But take

all



all together and you'll quickly see that there is no man in a worse condition then this miserable wretch.

( 2. ) That if a man would judge of persons according to outward appearance, he shall very often take his mark amiss. Here is a man to outward appearance, appears the only blessed man ; better by half then the Beggar, in as much as he is rich, the Beggar poor : he is well clothed, but peradventure the Beggar is naked ; he hath good food, but the Beggar would be glad of Dogs meat (*and he desired to be fed with the Crumbs of the Rich Man's Table,*) the Rich man fares well every day, but the Beggar must be glad of a bit when & where he can get it. O ! who would not be in the Rich man's state ? A wealthy man, sorts of new Suits, dainty Dishes every day : enough to make one, who minds nothing but his belly and his back, and his lusts, to say, O that I were in that mans condition ! Oh that I had about me, as that man hath ! then I should live a life indeed ; then should I have hearts ease good store ; then should I live pleasantly, and might say to my Soul, Soul, *be of good chear, eat, drink, and be merry,* Luke 12. 19. *thou hast every thing plenty, and art in a most blessed condition.* But if the whole Parable be well consider-

ed, you will ; see *Luke 26. 15.* that that which is had in high estimation with men, is an abomination to God. And again, *John 16. 20, 21, 22.* that condition that is the saddest condition, according to outward appearance is oft-times the most excellent ; for the Beggar had ten thousand times the best of it, though to outward appearance, his state was the saddest.

Methinks, to see how the tearing Gallants of the World will go strutting up and down the Streets : Sometimes it strikes me with amazement ; surely they look upon themselves to be the only happy men, but it is because they judge according to outward appearance ; they look upon themselves to be the only blessed men, when the Lord knows the generality are left out of that blessed condition ; *Not many wise men after the flesh, not many mighty, not many noble are called,* 1 Cor. 1. 26. Ah ! did they that do now so brag that no body dare scarce look on them ; but believe this, it would make them hang down their heads and cry, Oh ! give me a *Lazarus's* portion.

But I'll proceed to the division of my Text, and in this Scripture observe these following parts (formerly taken notice of) viz.



*The parts of the Text are four.*

1. The life of the rich man, in these words,  
*There was a certain rich man, cloathed in purple and fine linnen, and fared sumptuously every day.*

2. The life of the Beggar, in these words ;  
*Also there was a certain Beggar, named Lazarus, which was laid at his Gate, full of sores, &c.*

3. The death of the Beggar, in these words ; *And it was so that the Beggar died, and was carried, &c.*

4. The death of the rich man ; *The rich man also died and was buried.*

In the first part, I note these three circumstances.

1. What this Rich Man was, and whether there were any such man or no.

2. What his Apparel was ; not mean or ordinary, but *Purple and fine linnen.*

3. That his Dyet was not base, nor homely, but delicious, and not once, nor twice, but every day.

In the Life of the Beggar, I find four Circumstances.

1. Where he lived : in no Palace or House, but at the Rich mans Gate.

2. How he lived : neither in Health nor  
F 4 Wealth,

Wealth, but miserable full of Sores.

3. That he desired in this life, not Lordships, or Houses, or Land, or Gold, or Silver, but Crumbs to save his Life.

4. Who shewed the Beggar kindness in his Life? Not the Rich man, but the Rich mans Dogs, *The Dogs came also and licked his Sores.*

In the death of the Beggar, I note these three Circumstances.

1. *What became of his Body being dead?* No mention hereof is made in Holy Scriptures; it may be it was Buried with little or no respect because he was a Poor man, or else cast into some Ditch, by reason of his Sores.

2. *What became of his Soul?* It went not out to Purgatory (for there is no such place) but it was carried into *Abraham's Bosom.*

3. By whom? By Angels. *It was carried by Angels into Abraham's Bosom.*

In the Death of the Rich man, I note these two Circumstances.

1. *What became of his Body being dead?* It was Honourably Buried because of his great Substance.

2. *What became of his Soul?* It went to Hell, & He being in Hell, torments, lift up his Eyes and saw Abraham afar off, and Lazarus in his Bosom.

Of



*Of these successively.*

And first, in the life of the Rich Man, we noted what this Rich Man was, whether there was indeed any such man or no: Wherefore here may a Question arise, whether this be a Parable or History: The Writers hereof do not agree.

Marlorat saith, *Quamquam quibusquam hæc simplex Parabola esse videtur, tamen quia his Lazari nomen exprimitur, rem gestam narrari probabile*; Some are of that mind, that this is a Parable, yet because (saith he) Christ twice expresseth the name of *Lazarus*, it argueth that he spake of a thing that was so done indeed.

Likewise saith *Franciscus Lambertus*, *Credendum magis esse historiam & exemplum verum quam Parabolum*; It must be believed that this is rather a History, and a true example than a Parable.

But *Theophilactus* is of a contrary opinion, who saith, *Parabola hæc est & non vera historia*; This is a Parab'e and no History.

*Erasmus* also saith, that it is but a Parable, whereby Rich Men may learn to be merciful to their poor Brethren, that they may speak for them in the day of Vengeance and Wrath.

Many

Many Writers there are also, that rather aiming at the Arguments and Observations herein, have not set down their Judgments whether it be a Parable or History: Therefore it might seem Wisdom in me to suspend my judgment also herein, especially, since *Marlorat saith, Param refert, ut tam sit Parabola, an Historia modo summam doctrinam teneant lectores.* It greatly skilleth not whether it be a Parable or History, so that we duly consider the Doctrine herein.

But because it is requisite that I also shew mine Opinion, I will return my Verdict, according to my Evidence: And therefore in naked truth I find and hold that it is a Parable: And my Reasons are these two: First, because our Saviour in the beginning of this Chapter, doth relate a Parable of the Rich Man that had a Steward, &c. therefore he continueth in this Chapter to open his mouth in Parables, according to the Prophet, *I will open my mouth in Parables, and shew dark sentences of old time.* Secondly, because the Rich Man cryed out of Hell unto Abraham, and Abraham answered the Rich Man; which needs must be understood Parabolically; For the Damned in Hell cannot see nor hear the Saints that are in Heaven, neither by reason of the distance of place, and also because of many Sphears and Orbs that are betwixt



betwixt Heaven and Hell, neither shall they see or know what is done there. And again, *Abraham's* throat is dry, and cleaveth to the Roof of his Mouth: Therefore he cannot speak so loud as to be heard out of Heaven into Hell. Therefore it is but a Parable.

Secondly, let us consider what his Apparel was, Purple and fine white, as some will have: But we read, *καὶ ἐνεδύσατο πορφυρὴν καὶ βύσσον*, which word *βύσσον*, although some take it for fine Flax, yet let it here be understood of Silk. There was a very great difference betwixt the Apparel of *John* the Baptist, and this Man; *John's* Rayment was Camels Hair, with a Leathern Girdle about his Loins, which did Argue Repentance and Mortification in him; but this Rich Mans Apparel was Purple and fine Silk, whose outward Apparel did argue the Pride at his Heart: The outward Habit for the most part resembles the inward Habit and Condition of the Mind. Pride, as saith one, is grounded in the Heart of Man, a Vice most loathsome to God, hateful to Men, and hurtful to the Soul.

But let us consider the third Circumstance in the Life of the Rich Man, to wit, what his Dyet was, *Deliciously every day*: And here we see what the Children of this World delight

delight in, namely, in fulness of Meat, who neglecting the serving of God, have given themselves to serve Bacchus and Venus. Hence one noteth, *A gluttonous Person eateth more for Pleasure than Necessity*: So did this Rich Man, so did our first Parents, it was not through need or necessity, that they did eat of the forbidden Tree, but through Wantonness, Pleasure, and Idleness. *Gluttony is a flattering Devil, and pleasant sin, and a sweet Poyson, which who so useth, hath not the use of himself, which who so hath not, hath no sin, for he is all sin it self.* Besides, it hath an especial effect, for it doth, as Gregory saith, generate Lust.

To be short, it was Gluttony that caused our Parents to transgress. It was Gluttony that caused Lot to commit Incest. It was Gluttony that made Esau to sell his Birth-right. It was Gluttony and Drunkenness that caused Nabal's Death. It was Gluttony that lost Belshazars Kingdom.

Be not thou desirous of dainty Meats, saith Solomon, *For he that loveth Banqueting, shall be Poor, and he that delighteth in Wine, shall not be Rich.*

But let us a while leave this Rich Man, and consider the second, that which is the Life of the Begger.

*There was also a certain Beggar, named Lazarus, &c.* And



And here observe these things: 1. That the Saints of God are a poor contemptible People. *There was a certain Beggar*: If you understand the word *Beggar*, to hold forth outward Poverty, or scarcity in outward things, such are Saints of the Lord, for they are for the most part a poor, despised, contemptible People; but if you Allegorize and Interpret it thus, they are such as beg earnestly for Heavenly Food; this is also the spirit of the Children of God, and it may be, and is a truth in this sense, though not so Naturally gathered from this Scripture.

2. *That he was laid at his Gate full of Sores*: These words hold forth the Distempers of Believers, saying, *he was full of Sores*; which may signifie the many Troubles, Temptations, Persecutions, and Afflictions in Body and Spirit, which they meet withall while they are in the World; And also the Entertainments they find at the hands of those ungodly ones, who Live upon the Earth. Whereas it is said, *he was laid at his Gate full of Sores*. Mark, *he was laid at his Gate*; not in his House, that was thought too good for him, but *he was laid at his Gate full of Sores*: From whence Observe, that the Ungodly World do not desire to entertain and receive the Poor Saints of God into their Houses; If they must needs be somewhere  
near

near unto them, yet they shall not come into their Houses: *Shut them out of Doors!* if they will needs be near us, let them be at the Gate. *And he was laid at the Gate full of Sores.* 2. Observe, that the World are not at all touched with the Afflictions of Gods Children, for all they are full of Sores, a despised, afflicted, tempted, persecuted People the World doth not pity; no, but rather labour to aggravate their Trouble by shutting them out of Doors, sink or swim, what cares the World, they are resolved to disown them, they will give them no Entertainment; if the lying in the streets will do them any good, if hard Usage will do them any good, if to be disowned, shut out of Doors, rejected of the World will do them any good, they shall have enough of that, but otherwise no Refreshment, no Comfort from the World: *And he was laid at his Gate full of Sores.*

Poor *Lazarus!* What, lying at a Gate, and full of Sores too? Would not this Rich Man afford thee some out-house to lie in, to shroud thee from Storms and Tempests? no: would not his servants pity thee? no: would not his Children speak for thee? no: Would not his Wife intreat her Husband for thee? no: Hadst thou ever done them any wrong? no: But, *Lazarus,* it may be thou art stout, and



and often-times Beggars will be chusers; thou perhaps wouldest have some great Alms, or some Copy-hold, some Farm of this Rich Man? no: Or thou wouldest have some delicate Meat? no: Many Dishes? no: Or thou wouldest sit at the Table with his Sons and Servants? no, no: What is it then that thou dost desire? Nothing but Crumbs to refresh my Soul, nothing but Crumbs to save my Life: Nothing but Crumbs, Crumbs, that fall from the Rich Mans Table: I know that he fared Plentifully, and that he may well spare them.

What shall I say of the hardness of this cruel Rich Mans Heart? Let me speak for *Lazarus* unto this Rich Man; yet I shall but *asinam comere*, (as one well observes) *get nothing of this hard Fellow*. I have a Message unto thee, O thou Rich Man, from the great God of Heaven, and he doth desire thee that thou respect the Beggar that lyeth at thy Gate pained with sores, pained with grief, and even starved through Hunger: And I beseech thee in Gods stead, that thou have pity on this Beggar, as God shall have Pity, Mercy, and Compassion on thee, and look what thou layest out, it shall be paid thee again. But he answered, I warrant you he is some Runnagate Rogue, and so long as he can be maintained by such easie

ease means, he will never take any other Trade upon him: Nay, but good Sir let it please you only to behold this Poor Creature; which suppose it were granted, and he coming to the Gate where this wretched Object lay, seeing him bewrayed with sores, betattered with Rags, and the Dogs licking him, stopping his Nose, with a squeamish Face, and disdainful look, began to say unto him: *I see thou art some lewd Fellow, that such Miseries happen unto thee, and such Plagues come upon thee; it is not for thy goodness, or Righteousness, that these Afflictions light on thee..* But he reply'd, *O good Master, some Comfort, good Master, some Relief; good Master, some Crumbs to save my Life, I shall die else, and starve at your Gate; good Master, I beseech you for Gods sake; I beseech you for Christs sake, take some Pity, some Compassion, some Mercy on me.* But he with an Angry look, disdainning Lazarus, said: *Away hence, thou Idle Rogue, not a penny, not a Morsel, not a crumb of Bread; and so stopping his Nose from the scent, and his Ears from the cry of Lazarus, returned unto his stately Palace: And this Poor mans Throat being dry with crying, his Heart fainting for want of Comfort, his Tongue cleaving to the roof of his Mouth, being worn out with Fastings and Miseries, starved at the*  
Rich



*whilst Lazarus rejoyces in Abraham's bosom. 81*

Rich Mans Gate. Now, must I speak for dead Lazarus against this Rich Man. Nam. si hi tacuissent, nonne lapides clamabunt; if I should hold my peace, the very stones would cry. O thou Rich Miser, and more than cruel wretch, Lazarus is dead, he is dead at thy Gate, and his Blood shall be upon thee, thou shewedst no Mercy unto him, no Mercy shall be shewed to thee, thou stoppedst thy Ears unto his cry, thou shalt cry and not be heard. It is inhumane Wickedness to have no Compassion on distressed Lazarus, but most of all, to let him starve at thy Gate for want of Food: What did he desire of thee but only Crumbs to save his Life? Is it not a small thing, I pray thee, that thou having abundance of Meat, should see him starve for Bread? That thou flourishing in Purple and Silk, would see Lazarus lye in Rags? That thou seeing even thy Dogs have pity on him, thou wouldst have no pity upon him thy self? What Eyes hadst thou that wouldst not see his Sores? What Ears hadst thou, that thou wouldst not hear his cry? What Hands hadst thou that would not be stretched out to give? What Heart hadst thou, that would not melt in thy Body? What Soul hadst thou, that would not pity his silly Soul, this wretched Body, poor Lazarus? If the stones could speak, they would cry sie upon thee: If thy Dogs could speak, they would condemn thee of unmercifulness

G

*fulness : If dead Lazarus were here, his Sores would bleed afresh before thy face, and cry in thine Ears, that thou art guilty; guilty of his Blood, and that thy sin is more than can be pardoned.*

*Why should not I tell thee the Portion that is prepared for thee ? This shall be thy Portion to drink : Let thy days be few, and let another take thine Office : Let thy Children be Fatherless, and thy Wife a Widow : Let thy Children be Vagabonds and beg their bread, let them seek it also out of desolate places ; let the Extortioner consume all that thou hast, and let the stranger spoil thy Labour : Let there be no Man to pity thee, nor to have Compassion on thy Fatherless Children : Let thy Memorial be clean forgotten, and in the next Generation let thy Name be clean put out : Let him be an accursed Example to all the World : Let him be cursed in the City, and cursed in the Field ; let him be cursed when he goeth out, and when he cometh in ; let him be cursed when he lyeth down, and when he riseth up : Let all Creatures, and the Creator himself forsake him, Angels reject him, Heavens frown at him, Earth open thy mouth, Hell receive him, Spirits tear him, Devils torment him, let no mercy be shewed unto him that shewed no mercy ; Thus shall the miseries of Lazarus be revenged by the just plagues that shall justly fall upon the rich man's head.*



Secondly, In the Life of *Lazarus* I noted how he lived, to wit, miserably and full of sores, and yet this rich man would not pity him. Christ could not of his mercy but cure the Leper, when he saw him full of sores and leprosie; and *Elisba* could not but out of humanity teach *Naaman* the *Affyrian* to wash himself in *Jordan*, that he might be whole, but this rich man would not help the poor Beggar, neither by his counsel, purse, table or crumbs, but let him alone to pining misery at his Gate.

Here we note in the person of *Lazarus*, the great miseries and afflictions that the Church of God doth endure in this world.

*Great are the troubles of the Righteous*, saith *David*; not small, or few, but great and many, *Psalme 34*. Again, *He will thoroughly purge his floor*, not slightly, nor by halves, thorowly, *Mat. 3*. *And he will search Jerusalem with Candle-light*, lest he should overslip any wickedness therein.

And further to prove this, we have many examples in the Scripture, but that well known out of *Job*, may not be omitted, whose miseries were more than many, and intolerable: As first, he being a just man, and one that feared God, to be thus plagued: For when one Messenger was relating tragical news to him, there came another on the

neck of him, like the waves on the Sea. While he was yet speaking, there came another ; While the other was yet speaking, there came another ; yet this good man had not so much as an hours respite to breath, or to receive comfort and consolation by any means : His goods were lost, his body plagued, his servants slain, his sons were dead, and no creature left alive to comfort him, but only a froward Wife to grieve and vex his heart. *Miseria est copia tribulationis, & inopia consolationis, quando multifarie quis patitur : & a nemine nelevatur ; Misery is then a Sea of tribulation, and scarce a drop of consolation, when a man is oppressed many wayes, and relieved by no means.*

Thirdly, In the Life of the Beggar we noted what he desired in this life, Crumbs, desired to be refreshed with the Crumbs that fell from the rich mans Table.

By these words our Lord Jesus doth shew us the frame of a Christians heart, and also the heart and carriage of worldly men towards the Saints of the Lord. The Christian's heart is held forth by this, that any thing will content him while he is on this side Glory ; And he desired to be fed with the Crumbs, the Dogs meat, any thing, I say, a Christian will be content with any thing, if he have but to keep life and soul together



together ( as we use to say ) he is content, he is satisfied ; he hath learned, if he hath learned to be a Christian, to be content with any thing ; as *Paul* saith, *I have learned in whatsoever state I am, therewith to be content.* He learns in all conditions to study to love God, to walk with God, to give up himself to God ; and if the Crumbs that fall from the Rich mans Table will but satisfy nature, and give him bodily strength, that thereby he may be the more able to walk in the way of God, he is contented, *and he desired to be fed with the the Crumbs that fell from the Rich man's Table.* But mark he had them not ; you do not find that he had so much as a crumb or scrap allowed unto him. No, then the Dogs will be beguiled, that must be preserved for the Dogs. From whence observe, that the ungodly world do love their Dogs better than the Children of God ; you'll say that is strange : It is so indeed, yet it is true, as will be clearly manifested ; as for instance, how many pounds do some men spend a year on their Dogs, when in the mean while, the poor Saints of God may starve for hunger ? they will build Houses for their Dogs, when the Saints must be glad to wander, and lodge in Dens and Caves of the Earth, *Heb. 11. 38.* and if they be in any of their Houses, for the

hire thereof, they will warn them out, or Eject them, or pull down the House over their heads, rather than not rid themselves of such Tenants. Again, somemen cannot go half a mile from home, but they must have Dogs at their heels, but they can very willingly go half a score miles without the society of a Christian. Nay, if when they are busie with their Dogs, they should chance to meet a Christian, they would willingly shift him if they could: they will go on the other side the Hedge or the way, rather than they will have any society with him; and if at any time a child of God should come into a House where there are but two or three ungodly wretches, they do commonly wish either themselves or the Saint out of doors; and why so? because they cannot down with the society of a Christian: though if there come in at the same time a Dog, or a drunken swearing wretch, which is worse than a Dog, they will make him welcom, he shall sit down with them, and partake of their dainties. And now tell me, you that love your sins and your pleasures, had you not rather keep company with a Drunkard, a Swearer, Strumpet, a Thief, nay a Dog, than with an honest hearted Christian? if you say no, what means your slow carriage to the people of



of God? why do you look on them as if you would eat them up? yet at the very same time, if you can but meet with your Dog, or a drunken companion, you can fawn upon them, take acquaintance with them, if it be two or three times in a week: But if the Saints of God meet together, pray together, and labour to edifie one another, you will stay till Doomsday before you will look into the House where they are. Ah friends, when all comes to all, you will be found to love Drunkards, Strumpets, Dogs, any thing; nay to serve the Devil, rather than to have loving and friendly society with the Saints of God.

*The Dogs came and licked his sores.* The rich mans Dogs by licking *Lazarus*, taught their Master to have mercy on him, but he would not, therefore he had worse than a doggish nature, and cruel heart. But here first we note God's providence toward his Children, he will have them comforted and fed, though by dumb and only sensible creatures; So the Dogs here came and licked *Lazarus's* sores. So *Elias* was fed by Ravens to save his life, 1 *Kings* 19. 4. *And thou shalt drink of the River: and I have commanded the Ravens to feed thee there.*

But again, Secondly, In that, *Dogs came and licked Lazarus's sores*, when the rich man

himself forsook him, we observe that sensible dumb creatures of the earth ( are in their kinds ) better than many men. Therefore it is that God complaineth by the mouth of the Prophet ; *The Ox knoweth his owner, and the Ass his Masters crib, but my people will not know me, saith the Lord.* So the Dogs here knew *Lazarus* to be pained, but the rich man would not vouchsafe to know him : therefore his own Dogs condemned him of merciless cruelty.

Here Beloved you may see not only the afflicted state of the Saints of God in this World, but also, that even Dogs themselves, according to their kind, are more favourable to the Saints than the sinful World ; though the ungodly will have no mercy on the Saints, yet it is ordered so that these creatures, Dogs, Lyons, &c. will. Though the rich man would not entertain him into his House, yet his Dogs will come and do him the best good they can, even to lick his running sores. It was thus with *Daniel*, when the World was against him, and would have thrown him to the Lyons to be devoured : the Lyons shut their mouthes at him ( or rather the Lord did shut them up ) so that there was not that hurt befall to him as was desired by the Adversaries, *Dan. 6.* And this I am perswaded of,



of, that would the Creatures do as some men would have them, the Saints of God should not walk so quietly up and down the Streets, and other places, as they do: And, as I said before, so I say again, I am perswaded, that at the day of Judgment many mens conditions and carriages will be so laid open, that it will evidently appear, they have been very Merciless and mad against the Children of God; in so much, that when the Providence of God did fall out so, as to cross their expectation, they have been very much offended thereat, as is very evidently seen in them who sit in corners, as in these late Years; and because God hath in his goodness ordered things otherwise, they have gnashed their Teeth thereat. Hence then let the Saints learn, not to commit themselves to their Enemies, *beware of men, Mat. 10. 17.* they are very Merciless men, and will not so much favour you (if they can help it) as you may suppose they may; nay unless the over-ruling Hand of God, in goodness, do order things contrary to their Natural inclination, they will not favour you so much as a Dog.

But now let us consider the third part, which is the death of the Beggar.

*It was so that the Beggar dyed.* Here is the adage fulfilled, *More optima rapit, deterrima relinquit.*

*relinquit.* Now must I speak of Tragical matters, of Funerals and Obsequies, of Dissolution and Death.

This Beggar dyed, that represents the Godly; and the Rich Man dyed, that represents the Ungodly: From whence Observe, neither Godly nor Ungodly must Live always without a change either by Death or Judgment: The good man dyed, and the bad man dyed; that Scripture doth also back this truth, that good and bad must dye, marvelous well, where it is said, *And it is appointed to men once to dye, and after that the Judgment,* Heb. 9. 27.

Now, when it is said, the Beggar dyed, and the Rich Man dyed, part of the meaning is, they ceased to be any more in this World. I say, partly the meaning is so, but not altogether, though it be altogether the meaning, when some of the Creatures dye, yet it is but in part the meaning, when it is said, that Men, Women, or Children dye; for there is to them something else to be said more than a barely going out of the World, for if when unregenerate Men and Women dye, there were an end of them, not only in this World, but also in the World to come, they would be more happy then now; for when ungodly Men and Women die, there is that to come after  
Death,



Death, that will be very terrible to them, namely, to be carryed by the Angels of Darknes from their Death-beds to Hell, there to be reserved to the Judgment of the great day, when both Body and Soul shall meet and be united together again, and made capable to undergo the uttermost vengeance of the Almighty to all Eternity. Ah, Beloved, if this great Truth, that Men must dye and depart this World, and either enter into Joy, or else into Prison, to be reserved to the day of Judgment, were believed, we should not have so many Wantons walk up and down the streets as there do; at least, it would put a mighty check to their filthy Carriages, so that they would not, could not walk so basely and sinfully as they do. *Belsazzar*, notwithstanding he was so far from the fear of God as he was, yet when he did but see that God was but offended, and threatned him for his Wickedness, it made him hang down his Head, and knock his Knees together, *Dan. 5. 5, 6.* If you read the Verses before, you will find, he was careless, and satisfying his Lusts in Drinking, and playing the Wanton with his Concubines: But so soon as he did perceive the Finger of an Hand writing, *Then* (saith the Scriptures) *the Kings countenance was changed, and his thoughts troubled him,*

him, so that the joynts of his Loyns were loosed, and his Knees smote one against another. And when Paul told Felix of Righteousness, Temperance, and Judgment to come, it made him tremble. Further, this is a certain truth, that not only the Wicked, but the Godly also must have a time to depart this Life. *And the Beggar dyed*; the Saints of the Lord they must be deprived of this Life also, they must yield up the Ghost into the hands of the Lord their God; they must also be separated from their Wives, Children, Husbands, Friends, Goods, and all that they have in the World, for God hath decreed it: *It is appointed*, namely, by the Lord, *for men once to dye, and we must appear before the Judgment-seat of Christ*, as it is, 2 Cor. 5. 10, 11.

But again, in the Death of the Beggar: First, we noted what became of his Soul, *It was carried by Angels into Abrahams Bosom*. Whereby we learn the Immortality of the Soul. *Pythagoras* was the first among the Grecians, that taught the Soul was Immortal. The Philosophers also, and Heathen Poets do prove the Immortality of the Soul.

*Credit enim retro de terra quod fuit ante  
In terram, sed quod missum est ex ætheris oris  
Id rursus cæli fulgentia templa receptant.*

The



The part of Man that was made of Earth, went to Earth, and that part as came from Heaven, went to Heaven again.

But leaving these, we prove by Scripture the Immortality of the Soul, *Man was made a living Soul*. Therefore the Soul is Immortal. And here in the Text, *Lazarus* being dead, *his Soul was carried into Abraham's Bosom*.

Here therefore is the damnable Opinion of the *Atheists* overthrown: For if they deny God, they must also deny that they have Souls, and so consequently that they are not Men. But St. *John* teacheth them, that all things were made by the Word of God, and without it nothing was made; therefore if they are made, they are made by the Word of God, and of a reasonable Soul, which do acknowledge and believe in the Creator. *Anima est primum principium vita per se subsistans, incorporea ac incorruptibilis*: The Soul is the first beginning of Life, subsisting of it self, incorporeal and incorruptible. St. *Austin*, *Anima est spiritus est substantia incorporea, corporis sui vita sensibilis, invisibilis, rationalis immortalis*. The Soul of man is a spiritual, or incorporeal substance, sensible, invisible, reasonable, immortal: For as he also saith, *Solum homo habet animam rationalem*: Only man with an Immortal Soul.

Lazarus

*Lazarus* Soul was carried into *Abraham's Bosom*, which is a quiet Haven, which the Faithful have gotten by the troublesome Navigation of this Life, that is, the Kingdom of Heaven.

Here therefore we note that the Souls of the Elect being separated from their Bodies, are presently in Joys, and are carried into *Abraham's Bosom*; so called, because it belongeth only to the Faithful. Well then, *Lazarus* soul went to Heaven; and Christ said to the Thief on the Cross, *This day shalt thou be with me in Paradise*. Not to morrow or next Year, but this day. Therefore the souls of the Elect being separated from their Bodies, are in Joy and Rest. As also on the other side, the soul of the Rich Man and the Damned, after they be separated from their Bodies, are in Hell Torments.

And thus much concerning the place whither *Lazarus* soul was carried being dead; namely, into *Abraham's Bosom*.

Lastly, we noted by whom, by Angels: *It was carried by Angels into Abraham's Bosom*.

And here an Objection ariseth, viz. If this be so, that the Godly dye as well as the Wicked, and if the Saints must appear before the Judgment-seat, as well as the sinners, then what Advantage have the Godly  
more



more than the Ungodly, and how can the Saints be in a better condition than the Wicked?

*Answer.* Read the 22<sup>d</sup>. Verse over again, and you shall find a marvellous difference between them, as much as is between Heaven and Hell, everlasting Joy, and everlasting Torment; for you find, when the Beggar dyed, which represents the Godly, he was carried by the Angels into *Abraham's Bosom*, or into everlasting Joy, *Psal. 1*. But the Ungodly are not so, but are hurried by the Devils into the Bottomless Pit, drawn away in their wickedness, *Prov. 14. 32.* for he saith, *And in Hell he lift up his Eyes*; when the Ungodly do die, their Misery beginneth, for then appear the Devils like so many Lions, waiting every moment till the soul depart from the Body; sometimes they are very visible to the dying Party, but sometimes more invisible: But always this is certain, they never miss of the soul, if it do dye out of the Lord Jesus Christ, but do hale it away to their Prison, as I said before, there to be Tormented and reserved untill the great and dreadful day of Judgment, at which day they must, Body and Soul, receive a final Sentence from the Righteous Judge, and from that time be shut out from the Presence of God into ever-

everlasting woe and distress. But the Godly, when the time of their departure is at hand, then are also the Angels of the Lord at hand ; yea, they are ready waiting on the Soul, to conduct it safely into *Abraham's bosom*. I do not say, but the Devils oft-times are very busie doubtless, and attending the Saints in their Sickness ; yes, and no question, but they would willingly deprive the soul of Glory. But here is the Comfort, as the Devils come from Hell to devour the soul, (if it be possible, at its departure) so the Angels of the Lord come from Heaven, to watch over and conduct the soul (in spite of the Devil) safe into *Abraham's bosom*.

*David* had the comfort of this, and speaks it forth for the comfort of his Brethren, *Psal. 34. 7.* saying, *The Angel of the Lord encampeth round about them that fear him, and delivereth them.* Mark, the Angel of the Lord encampeth round about his Children, to deliver them : From what ? From their Enemies, of which the Devil is not the least : This is an excellent Comfort at any time, to have the Holy Angels of God to attend a Poor Man or Woman, but especially it is comfortable in the time of distress, at the time of Death, when the Devils beset the Soul with all the Power that Hell



Hell can afford them, but now it may be, that the glorious Angels of God do not appear at the first, to the view of the Soul; nay, rather Hell stands before it, and the Devils ready, as if they would carry it thither, but this is the comfort, the Angels do alwaies appear at the last, and will not fail the soul, but will carry it safe into *Abraham's bosom*. Ah! friends, consider, here is an ungodly man upon his Death-bed, and he hath none to speak for him, none to speak comfort unto him, but it is not so with the Children of God, for they have the Spirit to comfort them. Here is the ungodly, and they have no Christ to pray for their safe conduct to Glory, but the Saints have an Intercessor, *John* 17. 9. Here is the World, when they die, they have none of the Angels of God to attend upon them, but the Saints have their company. In a word, the unconverted person when he dieth, he sinks into the bottomless pit; but the Saints when they die, do ascend with and by the Angels into *Abraham's bosom*, or into unspeakable Glory, *Luke* 23. 34.

And so let us consider the fourth and last part, which is the Death of the Rich Man.

H

The

*The rich man died also, &c.* Here we may again see, that Death is the way of all flesh. Death shaketh Cedar and Shrub, Death calleth away the rich man from his pleasure, and *Lazarus* from his pain, and all must obey when Death calleth. It is not the Majesty of a Prince nor holiness of a Priest, strength of body, feature of face, wisdom, beauty, riches, honour, nor any such secular regard can plead against Death, or privilege a man from the Grave, *Statutum est omnibus semel mori: The decree is out, all must die once*; all must tast of this distastful cup of Death. Let us know then that the *Pale Horse*, and he that sitteth thereon, whose name is *Death*, comes running on towards us, all that is within us, and without us, are remembrancers of death. The Sun rising in the East, and setting in the West, sheweth our rising and falling, our coming in and going out of this World. All cry unto us we must away, we must away, we must hence, as Christ said, *My Kingdom is not of this World*. Death is a separation of the soul from the body; the husband separated from the wife of his youth; the father separated from his children whom he dearly loved; the children from their parents, the master from his servant, and the servant from his master, thus  
parents



Parents and Friends, and all must part.

The first circumstance of the Rich man is, to know what became of his body? it was honourably buried. But here we see that honourable Burial doth not profit the damned soul. Tares are sown as well as Wheat in all times; if the one grow up for the fire, the other for the barn; *Gather the Tares in bundles, and burn them, but gather the Wheat into my barn,* Matth. 1. 30.

But let us lastly consider what became of his soul.

*And being in Hell Torments, &c.* But because none can so well relate miseries, and none can describe the torments of Hell so well as he that hath felt the same, let the Rich man himself speak, and let us hear him what he saith, he being in Hell torments, he thus beginneth; *O wretch that I am, why did I suffer Lazarus to starve at my Gate? for which I am shut in the gates of Hell. Why did I not give Lazarus a crumb of bread? for which I cannot have here now one drop of water to cool my tongue. Why did I shew Lazarus no mercy on Earth? for which no mercy is shewed to me in Hell. What shall I do? for I am tormented in this flame, I will cry unto Abraham, Abraham have mercy on me, and send Lazarus, that he may dip the top*

of his finger in water, to cool my tongue. *I am tormented here; Abraham, I am torn in pieces here; Abraham, I am plagued and continually pained here; Abraham, here my purple rayment is flames of fire, my light is darkness, my day night, my companions are Devils! O how they hale me! O how they pull me! O how they vex and torment me! Here my feet are scorched, my hands are seared, my heart is wounded, my eyes are blinded, my ears are dulled, my senses confounded, my tongue is hot, it is very hot: send Lazarus therefore Abraham with a drop of water to comfort me; one drop, good Abraham, one drop of water.*

But Abraham answered him: *Thou damned wretch, once thou didst disdain Lazarus, once thou didst refuse Laz. once thou didst scorn Laz. now Laz. shall disdain, refuse, and scorn thee: once thou stopedst thine ears from the cry of Laz. now he stops his ears from thy cry: once thou turnedst away thy face from Laz. now he turneth away his face from thee: once thou deniedst crumbs to Lazarus, now he denyeth water to thee, not as poonful, not a drop of water.*

Oh Arabam, but now if I had my goods, I would give Lazarus all for a drop of water: now If I had a million of gold, I would give it all for a drop of water: now if I had a world



*whilst Lazarus rejoyces in Abraham's bosom. 101*

*world of wealth, I would give it all to Laz. therefore good Abradam, one drop; But he answered, No not a drop.*

*Not a drop; then cursed be the day wherein I was born, & cursed be the night wherein I was conceived; cursed be my father that begot me, & cursed be my mother that bare me; cursed be the place that kept me; cursed be the delicate Robes that cloathed me, cursed be the delicate meat that fed me: let me be most accursed of all creatures both in heaven & earth. And so leave we him cursing, who indeed was most accursed; & learn that the souls of the damned being separated from their bodies, are in Hell torments.*

*But to conclude all in one word, and to apply all that hath been spoken to this present time and place, let us all in our vocations and places follow the advice of a late Eminent Pen, viz. to learn to have mercy on Lazarus, that is, on our poor brethren, that we may find mercy, and that mercy may rejoyce in judgment: and you that are Magistrates of this City, think upon Lazarus that lyeth in your streets, that pineth at your gates, that starveth in your Prisons for want of crumbs: Hark, how they cry Bread, bread, a loaf of bread for Jesus sake. Who would not here them? Who would not pity them? who would not comfort them? Also see that you chuse good and*

merciful Officers in your Spittles and Hospitals, that may feed *Lazarus*, and not fill their own Purses and Bellies, as the Rich man did. And you that sit in the seat of Judgment, and are *Gods* here on earth, let the matter be rightly judged between the rich man and poor *Lazarus*; let equity be in your right hand, and justice in your left; consider that *Lazarus* is poor, and that he is not able to wage Law against the rich man, yet defend him and let him have right. Defend the Fatherless and Widow. See that such as be in need and necessity have their right: then shall the righteous God of Heaven bless you, and bless the Land for your sake: then shall we be with *Lazarus* in the blessed place of rest, whilst wretched *Dives* is tormented in Hell flames, (even in that burning Prison where angry and enraged Devils shall be his Tormentors to Eternity) where he will be for ever crying and groaning out in this kind of doleful manner following, *viz.*

*Oh ! cursed, cursed, most accursed Soul,  
Where am I now ? what Fiends are those that*  
( howl ?

*They seize upon me, they torment me sore,  
I Shreik with anguish, they in fury roar.*



*In Earths deep center; dark and dreadful Cell,  
Where only angry damned Spirits dwell  
In grossest darkness, yet my sight so clear,  
Most hideous Visions to the same appear.*

*In Hell, indeed, where I endure that curse  
Which shall not cease, but be hereafter worse  
In fire infernal; out of measure hot,  
Which ever burns, and yet consumeth not.*

*I rave, I curse, and I accuse my fate,  
As if such torments were unjust, too great;  
But Conscience nips me with, not so: I try  
To kill that worm, but oh! it will not die.*

*Most wretched I, besides the Woes I have,  
Methinks I hear my bones within my Grave,  
(As troubled with some fatal Trumpets sound)  
Begin to shake and shiver in the ground.*

*Alas, alas, what shall of me become  
When wretched, go, yea cursed is my doom,  
How shall my Soul and Body both afrighted,  
Then curse the hour they were again united.*

*How shall the Devils then with fury driven  
Seiz me for Hell, when sentenc'd out of  
Heaven;*

*And on me with much insultation rage,  
As if my torments might their own assuage.*

*Then with the hideous howling heard of Hell,  
I shall be thrown down to that dreadful Cell,  
Where we in Flames, which never fail, shall  
burn ;  
From whence we never, never shall return.*



## The Penitent Prodigal on his Knees, with the Reason and Manner of his Returning home to his Fathers House.

Luke xv. 17, 18, 19, 20, 21.

*And when he came to himself, he said, how many hired Servants of my Fathers have bread enough and to spare, and I perish with hunger. I will arise and go to my Father, and will say unto him, Father, I have sinned against Heaven, and before thee.*

*And am no more worthy to be called thy Son, make me as one of thy hired Servants.*

*And he arose and came to his Father; but when he was yet a great way off, his Father saw him, and had compassion, and ran and fell on his neck, and kissed him.*

*And the Son said to him, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy Son.*

**D**Early Beloved, Our Blessed Saviour in this Parable before us, represents the Prodigal making his Retreat to his Fathers House in this following manner, viz.

1. He

1. He becomes a thinking and considerative Person, and debates his own Case with himself; *when he came to himself, he said, how many hired Servants of my Fathers, &c.* Before he drove on furiously, considering nothing present, reflecting on nothing past, nor regarding any thing that might come after: Now he grows cool, Reasons the Case, and deliberates what is like to be the Issue of his present state, and what is fittest to be done for the future. And thus it is with the Penitent sinner (as a Learned Divine observes) the first essay of Repentance is a relenting thoughtfulness, a serious and pensive considerateness. As soon as he is gotten out of the noise of the World, the charms of Pleasure, and the hurry of his own Passions, he sits down and considers, he practises to see with his own Eyes, and not to be led by Rumour or Example; he exercises his Reason, and resolves to judge impartially of things, and from this point of time the first Conceptions of good in him bear date.

2. From the aforesaid deliberation he proceeds to Resolution, *I will arise and go to my Father, and say unto him, &c. q. d.* I foolishly hurried on hitherto, and was upon the brink of Destruction before I apprehended my danger; I dreamed of new Dis-



Discoveries, of fresh Pleasures in my bold Adventures; but I now perceive there is but one way with me, I must try my Fathers Clemency, or perish; whether he will receive me or not I cannot tell, but that I find must be the way, or none, therefore I will make the Experiment: It is better to retract my Folly and Live, than obstinately to maintain my Post and dye miserably; there is some hope this way, and none at all the other; therefore *jacta est alea, I will return.* Thus also the Penitent sinner; now (saith he) mine Eyes are opened, and though very late, yet now at last I see my danger, and blessed be God that I see whether I was a going, before the case be utterly desperate; I am sure to be Damned, if I continue my course, what ever come on't; therefore I'll return. Whatsoever discouragements for my acceptance, my former Rebellions set before me, or whatsoever difficulty there may be for an old habituate sinner to change his Byass, I am resolved however not to perish foolishly, with my Hands folded up in my Bosom; *I will arise, I will try.*

3. This Resolution is followed by Execution and Actual returning: *So he arose and went to his Father.* He that considers and comes to no Resolution, is like the man that

that Ploughs his Ground, and sows nothing upon it; and he that Resolves, but Executes not, is yet more sottish; for he is at all the cost, and takes all the pains, but reaps no Fruit of his Labours. There is such a near connexion between Consideration, Resolution, and Execution, and they are so Naturally consequent upon one another, that as on the one side, Consideration brings on Resolution, and that Practice; so much more on the other, from a Mans Practice we may ordinarily pronounce of his Resolutions, and from that certainly Calculate his Meditations. But to the point in hand: "I (saith the Prodigal) have delayed too long already, I may consider and make Resolutions, and yet sit and starve; it must be doing must Rescue me from my Misery. So he arose: And so doth the true Penitent; and out of hand closes with Jesus Christ upon Gospel-terms.

But observe further: The Prodigals Repentance is here termed, *a coming to himself*, as if he had been out of his Wits, or besides himself, before his amendment: So then we may from hence draw this *Doctrine*, viz.

*Doct.* That a Man in his sins is out of his Senses, he is a Mad-man and out of his Wits:  
Sinners



Sinners are Bedlems and Lunaticks, void of Sense and Reason. Methinks these words of the Prophet *Esay*, may sufficiently prove this, in the 46th. Chapter, Verse the 8th. where he saith, *Remember this, and shew your selves men, bring it again to mind, O ye Transgressors.* The words may be thus read: *Return to your minds, O ye Transgressors! Or, Return into your Hearts,* as *Calvin* reads them; observing this very point from thence, that they were not well in their Wits before. So *Musculus*, *Mentzerus*, with many others.

And indeed the words usually used for Repentance, both *Greek* and *Latine*, doth shew as much; the *Greek* word is derived of another, which signifieth Folly and Madnes, and is as much as after-wit: And for the *Latine* word, the Prophet in the former place cited, seemeth to give the signification of it. And it is no wonder, for their Reason and Judgment are now corrupted through sin; so that, as our Saviour Christ, and blessed *St. Steven* saith, *they know not what they do.* And is it not the very definition of a Mad-man, to be without Judgment, to follow his Fancy, and to be led by appearances without Trial? See for further Proof, 2 *Tim.* 3. 9. *Luke* 6. 11.

Let the uses of the point be these: First, it may inform our Judgments concerning  
sin

sin and sinners : Sin is Madness, sinners are Lunaticks, being possessed with a Spiritual Frensie and Madness. Look upon them with a Spiritual Eye, and their Actions will declare it. Some run to and fro stark Naked, and blush not, tearing off, and casting away the Garments of Holiness and Innocency. *Were they ashamed* (saith *Jeremiah*) *nay, nay, they were not ashamed.* Are Men ashamed of their flagitious courses, which layeth them Naked both to shame and judgment? Alas no! they glory in them, never blushing for the committing of them: Others, (though sometimes they keep within Compass, and seem to be well governed, as if they were no such Men) being a little displeased, or any thing crossed, strait fall a playing of their Mad pranks, raging and raving against Heaven and Earth, cursing and banning all that speak to them, infecting the very Air with their vile Speeches and horrible Oaths, as if they would pluck God out of his Throne, and again Crucifie the *Son of God* afresh.

*Others* foam at the Mouth, their talk is Idle and Beastly, favouring neither of Wit nor Honesty; sparkles of Hell come forth from their lips, whereat the Devil kindles fire of Dissention.

And



And again, how deeply are others possessed with this spirit of Madnes? Who are never well but when they are Wounding, Beating, and Destroying of themselves and others; wasting their Estates, consuming their Bodies, and pitifully flashing of their Consciences and Souls, yea, killing and destroying whoever they keep Company with, drawing them into the same excess of Riot, that so they may all perish together. *And in a word*, what Mad Property is to be seen in any *Bedlem*, that is not to be found in a Wicked Man? Oh! happy were it, if the Rod of Discipline were better used, then there would be hope of more Sobriety.

Secondly, is this so, that Sinners are *Lunaticks*? Let it then admonish all such as are well in their Wits to keep out of their *Companies*. Men *Bodily* Mad, are kept bound and Chained, and narrowly watched over, that they cannot hurt; and yet we are loath to come within their reach, we never fear these *Spiritual Bedlems*, of whom we ought to be most wary, being they are at Liberty in every place and house, in most *Companies*, and many times have power to Hunt; and yet (the more is the pity) how careless are we? Oh! be more watchful, you that Love your selves, be more careful, come not in their Company, receive them  
not

not into your Houses, unless Necessity compel: What though they keep within Compass for a time, in some Months Mad-men seem sober, yet first or last they will have their Fits, *and much endanger your Souls and Bodies.*

*The last Use* shall be an *Exhortation* to such as are yet in the state of Nature, to pity themselves, and Pray for themselves, that they may have their Senses restored to them: When thou seest a *Lunatick* to rage and *rave*, to rend and tear his Hair and Flesh, thou canst not but pity and send forth a Prayer for him, that God would help him: Behold, *Oh Man!* thine own Estate, such a one art thou, void of all Sense and Spiritual Understanding, who dost *daily wound* thine own Soul by sin; be as Merciful to thy self as thou art to *others*; bewail thine own *fearful Estate*, cry to God for help and redress; never give over till thou art brought to thy self; and being once Cured, commiserate the estate of others that are not. Turn not their Mad pranks into a Jest (as most do) but turn to God by Prayer for their Recovery, as few do.

But now let us in the next place see what are the Considerations the Prodigal entertains his thoughts upon in this his Afflicted condition,



condition, and here we shall find these reducible to these following heads.

1. He considers what the condition was he is fallen from, and how Happy he might have been, had it not been for his own Folly. *How many hired Servants, &c.. q. d.* I that am pinched with Want now, felt none in my Father's House; I was Liberally maintained, Honourably treated, wanted nothing but the Wisdom to understand my own Felicity, and in this condition I might have continued; for neither did my Father's Estate complain of the Burthen of my Accommodations, nor was he strait-handed, or abated any thing of his Fatherly Affections towards me; it was nothing but my own Folly Ruined me. And then,

He proceeds to deplore the sad Estate he is fallen into: When I set out from my Father's House in quest of Liberty, did I ever dream of becoming a Slave? When I despised the Liberal Provisions of his Family, did I, or could I have thought I should come to want Bread, to feed upon Husks? How sad is the change! how severe is my Fate, which I know no more how to bear, than how to avoid! But this is not the worst yet: For,

He fore-thinks what is like to be the Issue of this; it is not only feeding upon Husks,  
I but

but *I perish for Hunger* : I have a prospect of nothing but Death before me in the case I am in ; I am lost, undone, undone in most dreadful Circumstances ; for I perish, and it is with Hunger ; Death makes its sure approaches, and that in the most ghastly shape ; *Vivens vidensque pereo*, I see and feel my self dying.

But yet in the last place, he looks about him to see if there be not some escape. “ I am dying ( saith he ) but not quite dead ; “ whilst there is Life there is Hope : Who “ will not catch hold of any thing rather “ than perish ? And it agrees not with my “ Condition to stick at any thing that can “ minister the least probability of safety. Am “ not I a Son, though I am here a Slave ? “ Have not I a Father, and hath not he pity ? “ Why then do I stand still and die, and not “ rather make the utmost Experiment ?

And here we may fancy the *Prodigal* thus Arguing with himself : Woe and alas is me ! this miserable Life cannot last always, Death will Arrest me shortly, and present me before a just Tribunal ; the Grave will ere long cover me, but not be able to conceal me, for I must come to Judgment ; methinks I hear already the sound of the last Trump, *Let the Dead arise, let them come to Judgment*. I see the Angels as Apparitions gather-



gathering all the World together, and presenting them before that dreadful *Tribunal*. How shall I be able with my guilty Conscience to appear upon that huge *Theatre*, before God, Angels, and Men? Methinks I see the Devil standing at my Right hand to aggravate those faults which he prompted me to the commission of; I behold the Books opened, and all the Debaucheries, Extravagancies and Follies of my whole Life laid open: *Christ* the Judge of all the World coming in flaming Fire, to take Vengeance upon them that have not known him, nor obeyed his Gospel; how shall I endure his presence? How shall I escape his Eye? I cannot delude his Judgment, nor evade his Sentence; Come then, ye Rocks and fall upon me, and ye Mountains cover me from the face of the Lamb, and from him that sitteth upon the Throne. But the Rocks rend in sunder, the Sea and the Earth disclose their Dead, the Earth dissolves, the Heavens vanish as a scroll, and I hear the dreadful Sentence, Depart ye cursed into everlasting fire, prepared for the Devil and his Angels. Methinks I hear *Christ Jesus* thus upbraiding me: You have listened to the Devil, and not to me; I would have saved you, but you would not be ruled by me; you have chosen the way of Death,

now therefore you shall be filled with your own ways; I fore-warned you what would be the Issue of your Courses, but you would have your full swing of Pleasure for the present, whatever came of it hereafter: You laughed at Judgment, and it is come in earnest; you have had your time of Jollity and sensual transports, and now your Portion is *weeping and wailing and gnashing of teeth.*

But is there no hope left? Must I lie down thus in sorrow and despair? These things I may justly expect, but they are not yet incumbent upon me; I am yet alive, and they say there is hopes in the Land of the Living; the Door is not yet shut against me, Hell hath not yet closed her mouth upon me. I have heard God is a Merciful God, and thereupon I presumed hitherto, and abused his goodness; but sure his Mercies are above the measure of a Man, if they be infinite like himself; he hath more Goodness than I have Ingratitude. Possibly there may be some hope left in the bottom of this *Pandora's* Box of Calamities: If there be none, it is in vain to Repent, fruitless to Weep, endless to Bewail, madness to add to my own Infelicities. If there be a rigid Fate upon me, I will *curse God, and dye.* But sure whilst there is a God, there must be



be goodness, his Name speaks his Nature ; will he *break a bruised Reed* ? Will he contend with Dust and Ashes ? It is true, he hath no need of me, but for the same Reason he cannot delight in my Misery : He cannot Repent and change his mind, because his Wisdom fore-saw from the beginning all possible contingencies ; but if I Repent and change my mind, the same unchangeableness of his, will oblige him as well then to save me, as before to destroy me. How far he will extend Mercy, and what instances he will make of it, I cannot define ; but who knows but he may yet admit of my submission ? however, I cannot be worse than I am, and it is possible my condition may be better ; here I perish certainly, if I cast my self upon his goodness, I can but perish, therefore I will try : *I will arise, and go to my Father, &c.* And thus his deliberation brings him to resolution, which is the second Stage of Repentance.

But here I think it proper in the next place for the benefit of all that shall read this Book, but especially for the sake of incogitant Youth, here again to give the same Paraphrase (formerly given) upon the whole Parable of the Prodigal Son, that so all may more fully see the deplorable effects of Rashness and Folly, Pride and Curiosity, Insolence

lence and Disobedience, how they work joyntly and severally together, and by turns, till by degrees they have trained poor inconsiderate Man to his utter Ruine. And in the following Paraphrase you may see lively Pourtrayed the beginning, the Progress, the up-shot, the Causes, and the Effects of a sinful Course.

*Well then, take the Paraphrase upon the whole as follows, Viz.*

‘ A certain Man had two Sons, one where-  
‘ of, and he the Eldest, continued always  
‘ in his Family, content with his Provision,  
‘ subject to his Government, and in dili-  
‘ gent Obedience to all his Commands. But  
‘ the other, viz. the Younger, full of Ju-  
‘ venile heat and confidence, considers him-  
‘ self at the Age of Discretion, grows im-  
‘ patient of Restraint, and desirous of Li-  
‘ berty, especially fancying that he could  
‘ Live better to his own content, and every  
‘ whit as well provide for himself, if he were  
‘ at his own disposal: Therefore he desires his  
‘ Father to set him out his share, and to put  
‘ his Portion into his own Hands, and leave  
‘ him to his own conduct. The Father gra-  
‘ tifies him in all his desires, gives him his  
‘ Portion and his Liberty; which done, the  
‘ Son, as if his Fathers Presence or vicinage  
‘ would put too great a restraint upon him,  
‘ and



‘and give check to his Freedom, he betakes  
‘himself to another Countrey, where being  
‘in the height of his Jollity amongst his Har-  
‘lots and lewd Companions, methinks I hear  
‘him speak to his own Heart after this man-  
‘ner following, *viz.*

Oh! sweet, what rare Felicity is here,  
*Where nought offends, where all things fit appear;*  
*Where Natures shop full furnish’d with supply,*  
*Stands always open to the Passers-by.*

*My thoughts, what think you of these Streams*  
*so clear?*

*My Senses, can you not suck Honey here?*  
*Affections, can you here not feed desire,*  
*And with contentment to the Heart retire?*

*Here are the Beds where sweetest Roses grow,*  
*Here are the Banks where purest streams do flow,*  
*Here are the only Instruments of Mirth,*  
*Here are the only Jewels upon Earth.*

*My stragling thoughts then here set up your stay,*  
*My striving Senses, seek no Richer Prey;*  
*Affect’ons, here your Fancies may be quieted,*  
*My pleased Heart then rest thou here delighted.*

‘But to proceed: This Prodigal being  
‘now out of his Fathers Eye, Reach, and

Controul, he indulges himself in the highest surfeit of Licentiousness, by which means in a short time (whilst he enjoying the present, took no care for the future) the stock his Father allotted him, was utterly exhausted, and with that his pleasures also fail, the Roots that ministred to them being thus dried up; and where his Pleasures end, his Cares begin: For now he hath leisure to look a little about him, and finds himself in a bad case, having no course left, but either to return to his Father, and confessing his Folly, implore his Compassion; or to put himself a Servant to a Stranger, thereby to get a mean lively-hood; the former of these he was yet loath to come to, having not as he thought tryed sufficiently the folly of his own counsel, and to take to himself the shame of his own ill conduct, by so plain a retreat, was thought a sharper calamity than any he yet felt; therefore he resolves upon the latter, as if the severities of a stranger were more tolerable than the Reproaches of a Father: For he concluded, a man was not perfectly Miserable that had no body to upbraid his Folly. And now being in a strange Countrey, he comforted himself with this, that if he should find none to pity him, he was sure there would

be



be none could torture him with the grating  
 remembrance of what he was and might  
 have been. *Well*, he becomes a Ser-  
 vant, and he that could not brook the grave  
 restraint of paternal Authority, now feels  
 the heavy yoke of servile obedience; for  
 he is put to the base drudgery of feeding  
 Swine, and hath the courtest fare for his  
 maintenance: the Swine and the Servant  
 feed alike upon Husks, only with this dif-  
 ference, some body cares for the Hogs, but  
 no body for the Slave; and the former  
 have enough of that which agrees with  
 them, but the latter is pinched with hun-  
 ger, having not allowance of that fordid  
 diet answerable to the importunity of his  
 needs. Being sorely afflicted with this, he  
 that formerly dreamed of nothing but the  
 sweets of liberty, and the surfeits of volup-  
 tuousness, and never once thought of those  
 hungry Wolves, *Want* and *Necessity*, which  
 now stand at his door, after many a sad  
 sigh, discourses thus with himself: *Ah fool*  
*that I was, who knew not when I was well,*  
*that understood not contentment without satis-*  
*faction, nor could take up with the substance,*  
*but must grasp at shadows till I lost both; that*  
*knew not what it was to be happy, but by the*  
*sad experiment of becoming miserable, that*  
*could not distinguish between the chastisements*  
*of*

of a Father, and the wounds of an enemy, nor believe but all yokes were equal, until I was convinced by tryal, that could not brook the Government and restraints of my Fathers Family, though indeared by the reverence of my relation, and sweetned by the benignity of his countenance, and liberal provision for all necessity and delight; nor be satisfied of my Fathers wisdom, but by the effects of my own rashness and folly. Time was when I had the respect and dignity of a Son at home, who now find the contempt of a Servant abroad. I was then put to no drudgery, nor had other task than to serve the honour and interest of my Father, and in so doing I consulted also my own; for my duty and my happiness were then united, but I am now put to the basest office, to the vilest employment, as if my drudgery were not so much imposed in order to my Master's profit, as to my own contumely. But that which comes nearer to me yet, and pinches me very sore, is, that whereas in my Fathers House I could neither feel nor fear want, I can now hope for nothing else; there the meanest servant had bread, not only to the full, but to superfluity; much less was any thing wanting to me then a Son; now the case is sadly altered, I that seldom had so much hunger as might serve for sauce, to the plenty of my Fathers Table, feel now the difference between the liberal hand of a Father,



Father, and the evil and niggardly eye of a hard Master. Oh the difference between the sweet fumes of Plenty, and the gnawing pains of Wind and Emptiness !

And here methinks I hear him speaking to Extravagant and head-strong Youth in the following manner, viz.

Ab ! wanton Youth take warning by my woes,  
And see in me the summ of vain repose ;  
Which like a Bud Frost-bitten ere it bloomes  
Appears, but unto no perfection comes.

All Earthly pleasures are but like a bubble,  
Straight turn to nothing, which were rais'd with  
trouble.

The fairest faces soonest change their dye,  
The sweetest Charmers are most apt to lye.

Thus mov'd with sorrows I may tell the same,  
And make the World take notice of my shame ;  
But till I had experience of this woe,  
No means could make me think it would be so.

But now I think upon my Father here,  
Whose Fore-sight now I find exceeding clear ;  
He often told me, and with many a Tear,  
What would befall, but then I would not hear.

Ab

Ah fellow Companions ! what would I give now for what I have formerly wasted or despised ! then I loathed wholsom food, and now feed upon Husks ; how do I now envy the meanest servant in my Father's House : they have enough of all things, and I the want of all things ; they surfeit, I starve. But alas, it is to no purpose to complain here, the Swine I feed cannot pity me, and the Master I serve will not : There is no other choice left me now, but I must return to my Father or perish ; little did I think what would come of it when I forsook him, and perhaps little does he think what I have suffered since : If my sufferings have brought down my proud Heart, and taught me submission, it may be, my deplorable condition may move his Bowels ; it is true, he cast me not out, but I forsook and abandoned him : My Youthful heat and folly precipitated me upon my own Ruine, but as he hath more Wisdom than I, so perhaps the Affections of a Father are more strong than those of a Child ; and the more he sees my Foolishness, the more Arguments he will find to shew me Mercy ; at least, I will make tryal of his Clemency, I will humbly prostrate my self before him, I'll embrace those Knees that Educated me, I'll lick the dust of that Threshold which I contemptuously forsook, I'll own my fault, and take shame to my self, and so both magnifie his Mercy if



he receive me, and justifie his proceedings if he reject me.

I know my Father is subject or obnoxious to no body, who shall blame him for Pardoning, or set limits to his Mercy? nay, who can tell the measure of a Fathers Bowels? It may be too there is irresistible Eloquence in Misery, and the spectacle of a Sons Adversity may have Rhetorick enough in it to carry the cause where a Father is Judge. Or if he, provoked by my Folly at first, and Extravagancies since, will no more own me as a Son, perhaps he may receive me as a Servant; for if my Rebellion hath extinguished in him the peculiar Affections of a Father, yet it hath not destroyed the common Passions of Humanity, Mercy, and Pity; if he will receive me in that lower quality, I am now broken to the condition of a Servant, and shall think his Yoke easie hereafter, having been inured to so sharp and heavy an one; I will chearfully submit my Ear to be boared to his Door-post, and be his Servant for ever.

Or, Lastly, if he will not trust a Runnagate, nor believe that he will ever prove a constant and perpetual Servant that hath once deserted his station, let him be pleased to take me as an Hired Servant, whom he may turn off at pleasure; make tryal of me, and admit me only upon good Behaviour. But if all fail, and he should utterly cast me off (which yet I hope he will

*will not) I can but perish, and that I do however.*

*Well,* this being resolved, he casts a *longing look* towards his Fathers House, and puts himself on his way thither: But no sooner was he on his way, (though yet a great way off) but his Father spies him: Those lean and wan Cheeks, and the hollow sunken Eyes his Extremity had reduced him to, had not so disfigured him, nor those Rags unable to cover his Nakedness, so disguised him, but his Father knew him; and the memory of his former Disobedience had not so Cancelled the Interests of a Son, or shut up the Bowels of a Father, but that the sight of his present Misery kindled his Compassion. And whilst the Son, partly through that weakness which his Vices and his Sufferings had conspired to bring upon him, and partly through a combination of Shame and just fear of his Fathers Indignation, with difficulty makes towards him; the Father, prompted by Paternal Affection, and transported between Joy and Pity, runs to meet him, *falls on his Neck, and kisses him.*

And now see what Entertainment his Father gives him being come into his Presence. He calls for a Robe; yea, the best Robe, and so Cloaths him; for a Ring to adorn  
and



and beautifie him; for Shoes for his Feet, that stones might not annoy nor hurt them; for the fat Calf, to feed and refresh him; and whatsoever is wanting he bestows upon him. Now, had the Father fit time, and his Sons sins deserved it, that he should rip up unto him his former faults, and call to remembrance the Offences of his Youth, and welcom him home after this manner: *Ab, Sirra, are you now come, is all spent amongst your Whores and Harlots? Return unto them, let them provide for you, come you no more within my Doors.* But behold the love of this his Father, he useth no such thundring speeches, he threatneth not to cast him off, nor yet doth he cast him in the teeth with his former Courses; he remembreth not any old Reckonings, the Offences of his Youth are not spoken of: But he (seeing this his Riotous and unthrifty Son return home with an humble Heart) presently offers himself to his Child, and before he had made an end of his Confession, or could beg a supply of things needful, his Father intercepts him by his hasty calling to his Servants, *Bring hither the best Robe, the Shoes, the Ring, let the fat Calf be killed, make a Feast, send for Musick; let all be forgotten that is past; let my Sons old Courses no more be remembered.*

And

And here further we may fancy the Joyful  
Father thus bespeaking his returning Child,  
*Viz.*

Welcom, my Son, thrice welcom; *is't not*  
*meet*

*Thou shouldst be welcom'd with embraces sweet?*  
*Thou who wert lost, and now art found again;*  
*Thou who wert dead, dost now alive remain.*

*Long have I long'd for this thy safe return,*  
*Whereat my bowels of Compassion yearn:*  
*Why shak'st thou then, why blushest being poor?*  
*Thy fear is past, thou shalt have Rags no more.*

*Revive, my Son, be chearful then, my Child,*  
*And cease thy sorrows, I am Reconcil'd:*  
*Oh! let those Tears be taken from thine Eyes,*  
*They stir the Fountain where Compassion*  
*lies.*

*Come, taste my Dainties, I have choicest Fare,*  
*And sweetest Musick to delight thy Ear:*  
*This is my Pleasure, I will have it done*  
*In spite of Envy, for thou art my S O N.*

The Son, though astonish'd at this con-  
descension, and surprized with the unex-  
pected benignity of such a Reception, yet  
could not but remember what his Fathers

Joy



Joy made him forget; namely, his former Dis-ingenuity and Rebellion: And therefore humbly falls on his knees again, and with shame and remorse makes his contrite acknowledgment after this manner. *Father,* (for so this admirable goodness of yours gives me encouragement to call you, more than the Blood and Life which I derived from you) *I have, I confess, forfeited all the Interest the Priviledges of my Birth might have afforded me in your Affection, having become a Rebel both towards God and you; had I not first neglected him, I am sure I had never grieved you; and having forsaken you, I have not only violated the greatest Obligation I had upon me (save that to his Divine Majesty) but also despised and affronted a goodness like to his; whatsoever therefore I have suffered was but the just demerit of my folly and contumacy, and whatsoever Sentence you shall pass upon me further I will willingly submit to, and here expect my doom from you: I condemn my self, as no more worthy to be called your Son, be pleased to admit me but into the condition of your meanest Servant, and I have more than my miscarriages give me reason to hope for.*

Whilst the Son was going on at this rate, the Fathers Bowels yearned too earnestly to admit of the delay of long Apologies, and therefore chuses rather to interrupt him in

his Discourse, than to adjourn his own Joys or the others comfort: And because he thought words not sufficient in this case, he makes deeds the Interpreters of his mind, commanding his Servants forthwith, *to bring out the best Robe, and to put it upon his Son, together with a Ring on his Hand, and Shoes on his Feet, i.e.* in all points to Habit him as his Son, and as a Son of such a Father; by all which he maketh the full demonstration of a perfect Reconciliation; and not content herewith, to give vent to his Joy, that it might not overpower him whilst he confined it to his own bosom, and perhaps also that those who had shared with him in his sorrows for the loss of a beloved Son, might participate also in the joy of his Recovery; he goes on, *bring out also the fatted Calf, and kill it, and let us eat and be merry; for this my Son was dead, and is alive again, was lost and is found; and they began to be merry.*

In the midst of this extraordinary Jollity it happens the Elder Son, who had always continued in his Duty towards his Father, comes out of the Fields, where he had been Negotiating his Fathers Affairs; and wonders at the unusual *Jubilee*: And when (demanding the occasion) they of the Family had made him acquainted with the whole matter,



matter, he takes it ill, and interpreting this marvellous transport of Joy at his Brothers return, to be in derogation from himself; as if his Father was too easie and inclinable towards him, but severe to himself, and unmindful of the long and faithful Service he had done him, begins to Expostulate the matter somewhat warmly with his Father; but the good Old Man mildly replies: Son, I am very sensible of, and set a just value upon the long course of your Obedience, and I have it both in my Power, and in my Will to Reward you. 'Tis true, I have not hitherto made such Solemn expressions of my Love to you, as I have now done upon this Occasion, for the case did not require it; you, as you have been always Dutiful to me, so you have had my House and all I have constantly to accommodate you; as you have never Rebelled against me, so you have never felt the hardships your Poor Brother hath undergone by his Foolishness; and as you that have never offended me, never could distrust my Favour, nor need not such demonstrations of my Reconciliation, which this former Guilt and Extravagancies of your now Penitent Brother renders necessary in his case; so also was I never over-whelmed with Grief for you who were never lost; but forasmuch as we

have beyond all expectation received your Brother again, whom we long since despaired of, and had given up for lost; you cannot wonder, and you must allow me this unusual transport; for I say again, *This your Brother was lost, and is found; was dead, and is alive again.*

But I will now Paraphrase no longer upon the Parable it self, but proceed to the next Verse in my Text, which containeth in it the purpose and resolution which the Prodigal Son had in his Heart, upon the consideration of his sad and desperate Condition.

*I will arise and go to my Father, and will say unto him, Father, I have sinned against Heaven, and before thee,*

*And am no more worthy to be called thy Son, make me as one of thy hired Servants.*

In the former Verse we have this Prodigal in his deep Meditations, comparing things together, and weighing them in the Balance: But behold, whilst he mused, the fire kindled in his bosom, and now he speaketh, *I will arise and go to my Father, and will say unto him, Father, I have sinned, &c.* In the words these three specials are observed: *First*, What he resolves to do, *I will arise.* *Secondly*, To whom he will go, *viz. to my Father.* *Thirdly*, What he will say, *Father, I have sinned.* It



It was high time for the *Prodigal* to think of returning to his Father, when he was perishing by his Disobedience, and had no further refuge but in his Fathers Clemency; and sure it is time for the sinner to Repent and return to God, when (if he be sensible of any thing) he cannot but be apprehensive that in the course he is in, the danger of his Eternal Ruine is as certainly impendent as it is more intolerable.

But now to come to the particulars: And first, we are to consider what he resolves to do: *I will* (saith he) *arise and go, &c.* There is a three-fold Resurrection of a Christian. The first is *Sacramental*, and thus we rise again in Baptism: The second is *Corporal*, and so we shall rise again in the day of the Lord Jesus, in our Bodies from the Grave: The third is *Spiritual*, which is his Resurrection in this Life in Soul, from the death of sin: Thus did this Prodigal arise, and thus doth every true Penitent arise, while he here liveth on the Earth. The point may be this:

*That Repentance from sin, is as a Resurrection from death; this is plain by the Apostles words, Awake, thou that sleepest, stand up from the dead, and Christ shall give thee light.*

*Use 1.* Is this so, then Repentance is no such easie a matter, as the World takes it to be, the work of Repentance is no less Miraculous than the raising of the dead; it is a work that cannot be wrought by the power of Nature, but such a work as must be wrought by the mighty Power of God.

*Use 2.* And that shall be, to stir us all up thus to arise; for if the Soul while it is in the Body, arise not out of the Grave of sin, sure it is, the Body shall never rise out of the Earth, but to shame and confusion; use all good means therefore, that thou mayest have thy part in this, that so the second death may have no power on thee, for otherwise it is impossible to escape the power of it, by no means canst thou escape the pains of Hell Torments, if thou dost not here awake, stand up from the dead, and with *Lazarus* come forth.

*And goe.*] It was a good and Holy motion, which he had of arising, this he doth not quench, but cherisheth and nourisheth it; he adds more fewel to this fire begun, though but a spark; to the good motion of arising, he adds the second of going. *I will arise and go.* First then learn:

*The good motions of Gods Blessed Spirit, at any time, in any measure (though never so weak) begun; are not to be choaked, but to be cherished.*



*cherished.* When the Lord shall put any good motion into our Hearts, we are to nourish and cherish the same; to one good motion we must add a second, and to that a third, and to them many more; and so fall to blowing, and give not over until at length they break forth into a comfortable flame of Godly Practise.

He brings a forcible Reason. *Whereby you are sealed unto the day of Redemption:* This is the only Evidence we have of freedom from Condemnation; this is Gods Mark and Character set on us, and seizing us for his own: This is like the Blood that was stricken upon the door-posts, which shall make the Lord to pass over us, and not to suffer the Destroyer to come near us, when he goeth to smite the *Egyptians*. By this we are assured, that the day of Judgment shall be to us no day of wrath, but a day of Redemption. Thus we have seen the Point proved. Now it remains to apply it.

*And first,* this serveth then to condemn such as nip the bud so soon as ever it peeps forth, and quench every spark that at any time appeareth; yea, wilfully set themselves to repell all good motions, hasting to their cursed Company, to chase away those (which they call (profanely) qualms of Devotion,) sweet inspirements of Gods Holy Spirit.

Spirit. So some have some kind of Remorse wrought at some times upon the hearing of a Sermon, and seem to be much grieved, and are a while perplexed; but they soon quench this grief, being not willing to *torment* themselves *before the time*, and therefore run into merry Company, and drink down sorrow, not being willing to be overmuch disquieted with this melancholy.

And therefore in the next place, let it serve for Admonition to thee and me, and to us all, that we beware how we suffer that blessed heat to flake, which by Gods grace begins to be enkindled in our Hearts: Suffer not that coal, that holy motion which the Lord hath cast into thy bosom, to die within thee, but blow it up, lay on more fuel, add daily more and more matter to it, and tremble to lose the least measure of Gods gracious gifts: Be frequent in Spiritual exercises, as in Hearing, Reading, Meditation, Christian Conference, Prayer, and the like: Let no means be neglected, that God hath ordained for the working of establishment.

A second Doctrine, that may hence be gathered, is this; *Where spiritual life and new birth is once begun, there will be a growth and an increase in Grace.* There will be no stand-



standing at a stay, but a proceeding by degrees: After a rising there will be a going.

First then, let this serve for Examination; Try thy self hereby, see what growth of Grace is in thee, what increase of Faith, Love, Zeal, Patience; and what strengthening of the inward man: Doth Grace get more strength every day than other? Doth it grow to some bigness? Doth it shoot up in tallness, and stature? Surely then it is out of Question, that Grace is true Grace, and thou art made partaker of the New Birth: But doth it remain still Infant-like, and feeble, without any stirring or shewing of it self? Then hast thou cause to fear, it is but the counterfeit, and not true Grace indeed; the withering of the blade is a shrewd sign of a stony ground.

Secondly, this may serve to Reprove such as stand at a stay, and go not forward; but are like the *George* on Horse-back, ever riding, but never go a step further: Where you leave them this Year, there you may find them the next. This is a fearful sign, and a most uncomfortable thing.

In the third place, let this Admonish every one to grow in Grace, *Let us forget that which is behind, and endeavour to that which is before; let us press hard towards the Mark,*  
for

for the price of the high calling of God. Let us not be evermore as *smoking Flax*, or *bruised Reeds*, or as new set *Plants*, but let us abound more and more.

*To my Father* ] Not to my Brother, or Fathers Servants, or to my Harlots: But to my Father. Hence learn:

*Relief is to be sought for only at Gods hands in time of Misery and Distress.* To him are we to betake our selves, and to none but him.

Let this serve to Reprove such as betake themselves to other helps in time of Misery, seeking to be relieved, either by Saints or Angels in Heaven; or by *Conjurers, Witches*, or such like unlawful means here upon the Earth. This was King *Abaziah's* sin, who being sick, sent *Messengers*, and said unto them, *Go enquire of Baal-zebub the God of Ekron, whether I shall recover of this Disease:* contrary to that charge which God doth give his People. *Regard not them that have Familiar Spirits; neither seek after Wizards, to be defiled by them: I am the Lord your God.*

Secondly, let this teach us to betake our selves unto the Lord, when sorrows and griefs assails us. Seek help from him, and that by means, yet only by such Lawful means as he hath warranted in his Word; and



and beware of trusting in the means that God hath <sup>not</sup> warranted. It is Lawful to seek to the Physitian, and use of his help, yet to trust in the help of the Physitian more than in the help of God, and to seek first and rather to the Physitian than unto God, is sinful.

*And say unto him, Father ]* He doth here fore-think what he should speak when as he comes into his Fathers presence ( for as yet he was not.) From his Practise learn,

*Not to come into Gods presence without preparation,* but consider what to say, and what to seek, before you speak.

*Be not rash (saith the Wise man) with thy mouth, and let not thine heart be hasty to utter any thing before God.* We must confer with our own Hearts, and prepare them before we come into the Lords presence. To this, doth the Prophet *Hosea* seem to exhort Israel, *Take <sup>heed</sup> unto you words, and turn to the Lord, and say unto him.* And so our Saviour in his direction for Prayer, sets not down the Petitions abruptly, but beginneth with a Solemn Preface, to shew that before we Pray, there ought to be a disposition of our selves, and composing of the *Affections* to the Duty. So *Psal.* 108. 10. & 57. 7, 8.

The

The Reasons of this, *Solomon* gives in the place before cited: *For first, God* (saith he) *is in Heaven*: As if he should say, God is full of Majesty and Wisdom: He is both Lord and Judge; it is not a Man, nor an Earthly Power that you have to deal with, but that God who hath the *Angels* attending on him, and a thousand times ten thousands of *Angels* administering unto him; at whose feet all Kings on Earth cast down their Crowns and Scepters.

Secondly, *thou art upon the Earth, i. e. a weak, unwise, unworthy Creature, infinitely inferiour in degree unto thy Creator*: And therefore it becomes not thee to speak unto him but with the greatest Fear, Reverence, and Advisedness.

And therefore First, this serves to Reprove many, who rashly come into Gods presence without any preparation, or due meditation of what they are to say or crave. Small is the number indeed of such as do Pray, but smaller is the number indeed of such as prepare themselves to Pray.

In the Second place, let this Admonish us to prepare our selves, before we come to appear before the Lord, to call upon his Name, whether in Publick or Private. You know, Goodly Buildings have some Magnificence in the Gate, and great Personages have



have seemly Ushers to go before them, who by their uncovered Heads, command reverence and way : So should Holy Duties be undertaken , *Exod. 19. 10. 1 Sam. 16. 5. 2 Chron. 19. 3.*

And thus much may be spoken of this point : We are now to speak of the words themselves, which he devised to speak.

*Father, I have sinned, &c.*

In these words of his acknowledgment, we may see what it was especially that touched him to the quick ; namely this , that he had abused and wronged the love and kindness of so good a Father. This was that which made him so much to insist upon the name of [*Father.*] I will go to my [*Father :*] I will say [*Father.*] The misery that he was in ( as his want of Bread and other Necessaries ) no doubt was grievous ; yet all this troubled him not so much as this, that he had carried himself so undutifully towards so gracious a Parent. Let this then be noted :

*That nothing is so grievous to a true Penitent, as this, that by committing of sin, he hath offended God.* This was that which most troubled *David*, and went nighest to his Soul, that he had sinned against the Lord, and offended his Majesty by his committing of evil. *Against thee, against thee only have*  
I

*I sinned, and done this evil in thy sight.*

The Reason of this, the Apostle St. Paul giveth. *They have not received the spirit of Bondage again to fear, but they have received the spirit of Adoption:* Which Spirit doth make them love the Lord, and fear to offend, and exceedingly grieve when he is offended: As it is with a true Lover towards his Beloved.

Now for the Uses; and first, we may see here a difference between the sorrow of the Godly and of the Wicked: Both grieve, both mourn. *Ahab* as well as *David*. *Judas* as well as *Peter*. Yet the sorrow of the one is Godly, and bringeth Life; the sorrow of the other Worldly, and bringeth Death.

And therefore for thy further establishment, know, if thou dost truly grieve, these things shalt thou find in thee.

First, thou wilt grieve for sins of all sorts, Original and Actual; of Ignorance, and of Knowledge; of Commission, and of Omision; Secret and Open; for less as well as for bigger; whatsoever is sin thou wilt mourn for, because Gods Law is by it broken, and so his Majesty is offended.

Secondly, If thou grievest because God is offended, then wilt thou grieve also for the sins of others, as well as for thy own, because God is dishonoured by the one as well as by the other.

Thirdly,



Thirdly, if thy sorrow be right, it will be a *Proportional Sorrow*. A Sorrow answerable to the sin, as we see in *Manasses*, his sin was great, and his Contrition was great, 2 *Chron.* 33. 12. So in *Peter*, his sorrow was great for denying his Master, *Mat.* 26. 75.

Fourthly, If thy Sorrow be Godly, and is for sin as it is an offence against God, thou wilt then be more desirous to be rid of sin, than of any other cross whatsoever; yea, as heartily desirous never to commit it, as thou art desirous that God would never impute it.

Now in the Second place, this may serve for the Reproof, yea, for the terror of many, who rest in a counterfeit and unsound Repentance. For, doth a true Penitent grieve more for Gods cause than for his own? Is he more grieved for the offence against God, than for any manner of respect unto himself? Then surely such are far from true Repentance, who (were it not for fear or shame) could be content to live in sin, and tumble in it all their days.

*And before thee* ] That is, in thy sight, as afterwards, Verse 21. This did add much unto his sorrow, and did very much aggravate his fault. Two Points are here to be observed:

The first is this, *That Gods Eye is on all mens Actions.* The

The second is this, *The forgetting of Gods All-seeing Eye in the committing of evil, doth aggravate the sin, and increase the same.*

To come then to the Reasons :

First, God is every where present, he can be shut out of no place, as man can, or as the Sun can ; because he is infinite in Nature. *Do not I fill Heaven and Earth, saith the Lord ? Am I a God at hand, and not afar off ?* And therefore it cannot otherwise be, but he must needs behold our doings, and our actions, *Psal. 139. 7. Acts 17. 27.*

Secondly, It is he that made *the Eye, and shall he not see ? It is he that made the Ear, and shall he not hear ?* He giveth knowledge, and shall he not know ? Can any thing be hid from him from whom they have their being ? The work is known unto the worker, the Art unto the Artificer, the Pot unto the Potter : And shall not the Creature be known unto the Creator ?

Thirdly, *He it is that chastiseth the Nations* ( as the Prophet speaks in the same Psalm, Verse 10. ) *shall not he correct ?* He shall be the Judge ; every one shall be Judged by him, according to his works : Now, albeit he shall not want Witnesses at that day, yet it is fitting that himself should have knowledge of the Actions of all men, seeing



he will not reprove after the hearing of his Ears, Isa. 11. 3. These Reasons shall suffice instead of many. Now for the Uses.

Use 1. And first, this may serve for Terror to all such as live in sin; what greater terror to a Thief, than to have the Judge an Eye-witness of his Villany? So what greater terror to the wicked than this, to have the Lord behold their doings.

Oh think on these things, you lurking Dens, close Enemies of the Church, whose sleep departs from you, till you have caused some to fall: The Lord seeth your Plots and cunning Devices, your close Practises against his Church and People; But he that sitteth in Heaven shall laugh you to scorn, the Lord will have you in derision. Take notice of this also, you Adulterers and Whoremongers, who say in your Hearts, *Who seeth us?* We are compassed about with darkness, we need not fear: Behold, the Lord himself, who shall be thy Judge, he seeth thy Villany, and looketh thee in the Face, in the Act doing.

Use 2. Secondly, this serveth to set forth Gods wonderful Patience, and long-suffering: For, is all sin in his Eye? Then wonder at Gods forbearance! who seeing so many and outrageous sins daily committed, yet for all that, spares us. Some are Swear-  
L ing,

ing, some Tipling, some Cheating, some Whoring, when his Eye is on them: All our Impurities, Impieties, he doth plainly behold, yet he forbears and doth not strike: Wonder at this, wonder at it, Oh you Sons of Men, and let it teach you to Repent.

*Use 3.* A Third Use may serve to stir us up, and encourage us to well-doing, what lazie Servant will not put forth his strength when his Masters Eye is on him? So, who is it (were he well perswaded that the Lord is a spectator and beholder of his doings) would not put forth his strength to the Lords work? Were this well considered, how couragious should we be, both in the Duties of our general and special Callings?

The second Doctrine hence to be observed, is this:

*That the forgetting of Gods All-seeing Eye in the committing of evil, doth aggravate the sin, and increase the same.*

The Reasons of this Point are these. First, we sin against the means that ought to keep us from sin, and this doth aggravate the sin exceedingly, and make sin out of measure sinful.

Secondly, we rob God of his Honour, and give not that unto him which is his right, we would pluck out his Eyes that he should



should not see, or at least, judge him to be blind: To think God seeth us not, is a kind of Atheism, for after a sort, we deny him to be God.

*And am no more worthy to be called thy Son.*] See how he humbleth and abaseth himself, even to the uttermost. I am not worthy to be thy Son, nay, not worthy of the name of a Son, make me but as an hired Servant, and I shall think my self most happy. Oh rare Humility! yet greatly necessary, because God is good to such. But, as for the Proud, he beholds them afar off. But to come to the Lesson, and this it is; *Where there is true Repentance, there is a sight and sense of a mans own unworthiness.*

And it stands with good Reason; for the Affections must needs follow the tempera-  
ture of the Mind; so that as the conceit of Holiness and Happiness doth puff up a Man in Pride and Presumption, so the true sight and sense of his sinful and wretched estate, must needs cast him down with shame and sorrow.

Let us then examine our Repentance by our Humility. Hast thou truly Repented? Then thou art truly Humbled, and cast down with a sight and sense of thy sins and transgressions.

But in the second place I must fall from Exhorting to Lamenting; for certainly there is but small store of true Repentance upon the Earth, there is so little Humility among Men and Women.

Thirdly, this may serve for *Terror* to all such, who as yet have not this mean and base esteem of themselves. Let all such know they are void of Grace: I have Gods Word for my Warrant. *Behold* (saith the Prophet) *his Soul which is lifted up, is not upright within him.* All those that are void of Humility are far from uprightness: The higher the Sun is, the shorter is the shadow; the more grace, the less conceit: The emptiest Vessel ever sounds loudest, and the fuller the less. Wood that in burning yields the greatest smoak, doth commonly give the smallest heat. Those boughs which are most laden with Fruit, those ears which are fullest of Corn, do ever bend downward; when the barren bough, and empty ear stands upright: So those that are emptiest of Grace, evermore make the greatest ostentation, and crack most of their own goodness.

*Make me as one of thy hired Servants.* ] As if he should have said, I dare not, I do not make suit to be as before I was, a Son; I am unworthy of such favour, yet vouch-

safe



safe me that favour that I may belong unto thee; and although I am not worthy to be called a Son, yet vouchsafe me to be a hanger-on; let me have a Room and Service in thy House, though it be amongst the company of thy hired Servants.

Here we see the case is altered; while he was in the House no place was good enough for him; but now that he hath been a while in a far Countrey, and wanted of that Bread which his Fathers Servants had, he doth desire to be in the basest Office.

This teacheth us this Lesson; *Gods blessings are better known, and more esteemed by the wanting of them, than by their enjoying.* The worth and value of Gods good Blessings are not known till we be without them. Thus Vision was precious in the days of *Ely*, when that was wanting. And the Prophet *Esay* telleth the People of *Israel*, that the *blessings of the Lord should be excellent and pleasant to them, after they had been pinched with the want thereof in their Captivity*; yea, the bud shall then be beautiful, &c.

The Use of this (in a word) is, to teach us to esteem more of the good Blessings we receive from God, and beware of undervaluing them, lest we give the Lord occasion to deprive us of them. These com-

mon blessings of the shining of the Sun, breathing in the Air, Meat, Drink, preservation in our going out, in our coming in, use of the Senses, strength of Body, and the like, let them be more esteemed of thee; alas, consider how miserable thou art without these! The Lord is fain (so great is his Mercy, and our Corruption) to deprive his Children of many of these good Blessings, till they know the price and worth of them; and in their restraint make them enjoy the smallest blessing more thankfully and comfortably. Hunger is good sauce, and giveth good relish and taste to coarse Meats and homely Fare, when for want hereof dainty Dishes are but contemned. Should the Lord deprive thee of thy Health, Strength, Sense, Sleep, then wouldst thou see what a benefit thou hast enjoyed. Bewail therefore thy own corruption in this kind, and pray for this Wisdom, that thou mayst rather know the worth of Gods blessings by the enjoying, than by the wanting of them.

*And he arose and came to his Father, &c.]* This Prodigal now puts in Practice what formerly he had resolved to do. As resolved to arise: So, *he arose*. In this his practice we must consider; First, what he did: Secondly, what he said. For the first, the  
Text



Text saith, *He arose and came unto his Father.* Where we have first the parts of his Repentance; which are two, *Aversion* from his sin, [*He arose.*] Secondly, *Conversion* to his God, *And came unto his Father.*

Secondly, We have to consider the circumstance of time when he did it, which is implied in this word [*And, or So,*] that is immediately, he deferred no time, but presently put in execution what was before but in purpose and resolution.

*He arose and came to his Father.*] His arising is nothing else but his leaving of sin (as formerly we have heard) and his coming to his Father, is his turning to the Lord. So then here we have the parts of true Repentance laid down, which are in number two; first, *Aversion from sin*: Secondly, *Conversion to God.*

*He arose*] The point we may observe hence, is this:

*Where there is true Repentance, there is a rising from sin; there is a leaving, and a forsaking of all former evil ways and courses.* This point might be confirmed by many Examples: As of Paul, Peter, Zachews, with others, who left their former courses, and committed them no more.

*The Uses follow.*

First, hereby try thy Repentance, whether it be good or no: Hath it wrought a change and alteration in thy Affections, Words, and Actions? *Are all old things done away, and new come in the place thereof?* Is there a forsaking of sin, a reformation of Life? If it be thus, then it is well, for thus it is, and must be with every true Penitent.

Secondly, this may serve for terror to such as find no change in themselves, but are the same still that ever they were; of whom it cannot be said, as of the *Corinthians, such were you, but now you are changed;* But such are you, and so still continue unchanged; Adulterers you were, Covetous you were, Drunkards you were, &c. and so are still; as Proud as ever, as Profane as ever, as Worldly as ever, as irreligious as ever, if not worse than ever.

In the Third place, this may serve for the comfort of all such as do find this change in them; who can say as that blind man, who had his sight restored, *One thing I know, that whereas I was blind, now I see:* Whereas I was filthy and unclean, I am now washed and cleansed: Oh, happy is the condition



dition of such a one! thrice blessed is thy Estate indeed, only let me admonish thee, that thou manifest this change unto the World, that others may also say, *How is this man changed from what he was?* Ambrose makes Report of a Young Man, who having a long time lived in Lust and Unclean-ness, at length Travelled, and in his Travel was Converted: Afterwards returning home, meets with one of his old Acquaintance, with whom he had been often naught, but passed away, and would not Salute her; at which the Strumpet wondering, speaks to him after this manner; *What, have you forgotten me? It is I:* His Reply unto her again was this; *yea, I know it, but I am not I.* Thus it becomes thee to manifest this change thou findest to be in thee; that as others have been Witnesses of thy sin, so they may be also Witnesses of thy Repentance.

*And came to his Father* ] From hence we learn:

*In true Repentance there is not only a rising from sin, but also a turning to the Lord, and a setting of our hearts towards him and his Kingdom.*

The Reason is this: As by Faith we are ingrafted into Christ Jesus, and so made partakers of his Death, and the power of it, which

which causeth us to die unto sin: So also by the same Faith we are made partakers of his Resurrection, which causeth *us* to *walk in newness of Life*, and live unto the Lord. Secondly, the same spirit that doth cause us to leave sin, doth bring us to the Lord, enabling us to cry, *Abba Father*, as the Apostle speaketh.

*Use.* To Reprove many, who will indeed confess, there must be a turning, and will also practice a change; but it shall be from bad to worse; from one sin to another: As for Example; how many do turn from Prodigality to Covetousness? From Swearing to Coufening? From Atheism to Popery? From Profaneness to Hypocrisie?

And if these are to be Reproved, then much more are such to be Condemned, who turn from God to Sin; from a Protestant to a Papist, from a Professor to an Atheist. How far are these from true Repentance? What hope can they have, who come short of those that come short of Heaven? Take good notice of this, you that have been forward, and zealous, but now are become Apostates and Back-sliders, and hearken to the Councel given to the Church of *Ephesus*, *Remember whence thou art fallen, and Repent, and do thy first works, or else I will come against thee quickly, except thou Repent.* In



In the last place, let this Admonish us, to look that our turning be a true turning: And as by sin we have departed with this Prodigal from our Fathers House, so let us also arise with him, and set forwards towards Heaven.

So, or And] After this Prodigal had resolved to go and humble himself unto his Father, he did not debate any longer about the matter, but forthwith rose up and went his way.

*Repentance is not to be deferred, but presently to be set upon, so soon as God shall put the motion into our Hearts.* There may not be deferring or procrastinating, but a speedy practice and execution.

First, God is to be served before all: God ever required in his Service the First Fruits, and the First-born: The firstlings are his Darlings.

Secondly, we ought not to defer, in respect of the shortness and uncertainty of Life. Our Lives they are compared to a Pilgrimage, to the flower of Grass, to Wind, to Smoak, to a Vapour, to a Dream, and the like: All which sheweth the shortness of our time; and therefore our whole Life is little enough to spend in Gods Service.

But farther, as it is short, so also it is uncertain. We have no assurance to live one hour;

hour; we are here but Tenants at will, and know not how soon our great Landlord will turn us out of this earthly Tabernacle: We may be cropt off like an ear of Corn: for what is this life but, as a nest of straw and clay, soon shaken a pieces. Many have seen a fair bright morning, who never beheld the evening (as the *Sodomites*.) And upon many the Sun hath set in the evening, to whom it never appeared rising in the morning: So was it with the rich *Glutton* in the Gospel. Seeing this is so, we have great cause speedily to repent.

Fourthly, because for the present, thy estate is fearful, the wrath of God hangs over thy head by a twined thred, if thou hadst Eyes to see it: thou eatest in danger of thy life, thou drinkest in danger, walkest in danger, sleepest in danger, lying between death and the Devil, as *Peter* did between the two Soldiers, bound with two Chains. Now who would be in such a danger one hour, for the gaining of a World? But we hasten to the Uses.

And first: This reproveth that wonderful madness and exceeding great folly of such as procrastinate and defer their Conversion to the Lord; and put off their Repentance, though the Lord call them thereunto, and offer them never so fit an opportunity. But



But, I have time enough to repent in, say some, what tell you me of Repentance, as yet? Is not God merciful? Did he not shew mercy to the Thief at the last gasp? I doubt not but to be saved, as well as the precious of you all. But thou who thus goest on head-long to Damnation, come hither and let me shew thee thy monstrous folly: that if it be possible, thou mayst be recovered out of the snare of the Devil, who art thus taken by him at his will. First, thou blestest thy self with hope of long life, thou wilt repent when thou art old: but how knowest thou, that thou shalt live till thou comest to be old? Dost not thou see, how upon the Stage of this World, some have longer parts, and some have shorter? And as we enter into the Lords Vineyard, do we not so go out? that is in such a manner, and at such an hour, some in the morning, some at noon, some at night; some die in the dawning of their lives; passing from one grave to another, being no sooner come out of the womb of one Mother, but another Mother receives them into hers: Some die in Youth, as in the third hour, others die at thirty, forty, or fifty, as in the sixth and ninth hour, and othersome very old, as in the last hour of the day. Now tell me how many die before fifty, for one that live till they be  
past

past that age? What hope hast thou to live till thou beest so old? Doest not thou daily see and hear of many that go well out at night, and are found dead in the morning; and of many other, that are suddenly slain, or come to some untimely death: why may it not be thus with thee? how vain then, and false is thy hope of long life? seeing none can tell what a day, what an hour may bring forth.

And Secondly, But say thou dost live till thou beest old, and art freed from much of this trouble; having understanding, memory, sight, and sense, &c. yet who can tell whether God will hear thee at the last gasp? For what can be more righteous, than that the Lord should contemn thee at the hour of death, who hast contemned him in thy whole life?

Thirdly, let this admonish every one of us to defer no time, but speedily to repent. *Abraham* rose up betimes to sacrifice his Son; so do thou make hast to sacrifice thy sin. *Zacheus* came down hastily when he was called, why then do we defer coming to our Saviour? Hearken not to that Crow-crying *cras, cras*, to morrow, to morrow, the voice is dismal.

But now we will proceed to the next words in the Parable.

*But*



*But when he was yet afar off, his Father saw him, and had compassion, and ran and fell on his neck, and kissed him.*

The readiness of the Father to receive his Son, is here noted ; First, by his looking on him afar off, *For when he was yet a great way off, his Father saw him.* Secondly, by running to him, while he was afar off, *He had compassion, and ran.* Thirdly, by his kind embracing of him, *He fell on his neck, and kissed him.*

To begin with the first.

*But when he was yet a great way, he saw him.]* Albeit this be put here in the last place, yet it is referred by most of our Expositors to the first time of his Conversion; for it was this look that brought home this Prodigal. He saw him, and looked on him with the eyes of pity, and by looking upon him, infused into him the secret efficacy of his spirit, and pierced his heart with the beams of his grace, which so prevailed with him that it brought him to repentance, as it did with Peter, which made him to go out and weep bitterly for his sins, after he had thrice denied his Master. Thus they make it, as a cause of his Conversion. And taking it thus, this point will follow.

*The*

*The Conversion of a sinner is from Gods free Grace; Gods Grace is the cause of it.*

Many pregnant Examples might be brought, both of the unregenerate before their Conversion: as also of the Regenerate in their falls, after their Conversion, for the further confirming this point in hand. What disposition was there in the Apostle *Paul*, to further his Conversion? was he not breathing out threatnings and slaughters against the Disciples of Christ Jesus? and had he not procured a Commission from the High-Priests, to bind all that were of that way? Did not God behold him a far off? Did he not look upon him from the habitation of his dwelling? And did he not thus behold *Matthem* the Customer, *Zachens* the Usurer, *Mary* the sinner, and us Gentiles, *When we were* (as the Apostle saith) *without hope and God in the World, being strangers from the Covenant of promise, and aliens from the Commonwealth of Israel?* I could bring variety of Examples, that would serve to strengthen the point, but I will remember you but of one more, and so hasten to the Uses, and that is of *Peter*; was not God fain to look on him a far off before he repented? He had denied his Master once and wept not, yea twice, yet shed not a tear (though the Cock had crowed.) And the third time  
he



he denies him, yet weeps not until Christ beholds him, and then ( as the Text saith ) he *wept bitterly*. Assuredly, if Christ had not cast an eye on him, and beheld him with a gracious aspect, had a thousand several persons questioned with him about his Master, he would have denied him a thousand times. Thus a sinner is like an Eccho, he cannot speak first to God but must answer a voice from God.

*The Reasons.*

And needs must this be so, because *we are dead in trespasses and sins*, as the Apostle saith, and as the Father of this Prodigal avoucheth of him ; *dead*, not in a swoon , but *dead*, stone-dead ( as we say ) and therefore have no more power to stir hand or foot for the furthering of our own Conversion , then *Lazarus* had power to come out of the grave, before Christ called him.

A second Reason why Gods Grace is all in all in the work of our Conversion, may be this ; That all matter of boasting might be taken away , for we are very ready to ascribe unto our selves, that which of Right belongs unto the Lord. Thus have we seen the Reasons, now let us hear the Uses.

M

And

And in the first place, this may serve for Confutation, first, of the *Pellagians*, who affirm, that our good Actions and Cogitations proceed only from free-will, and not from Gods special Grace.

The second Use is for our *Humiliation*. There is no goodness nor aptness in thee to that which is good: why then shouldest thou be lift up with any conceit of thy self? Oh, beware of this boasting! for whereof hast thou to boast? Surely of nothing, but sin and misery.

Thirdly, Let it be for Exhortation to all such as have any tokens and signs of their Conversion to ascribe all the Praise and glory thereof unto the Lord. Say with *David*, *Not unto us, O Lord, not unto us, but to thy name be the glory*. For it is of his mercy not of thy deserving. Is there any difference betwixt thee and a Reprobate? God found it not in thee, but did put it into thee; thou art of the same nature with them; thou hadst no more ability to work out thy own Salvation, than they had. Thou seest many commit lewd pranks, some Murder, others Whoredom, &c. Thou leavest, yea hatest these things: What is the cause? surely Gods Grace, and only Gods Grace. Give Glory therefore unto God, praise his name, yea, let all that is within thee praise him.

*Andran*



*And ran*] Behold the readiness of this Father to receive this his penitent child, the one is not so willing to return, as the other is joyful to receive. The Father seeing of him coming, doth not stay until he cometh, but ariseth to meet him; yea, and when he was a great way off, so far as he could see him, he goeth to meet him, and stayeth not for his coming nigher. Hence learn:

*God is very ready to shew mercy to every true Penitent.* So saith the Prophet *Esay*; *He is very ready to forgive.* Those Titles given him for his name testifie as much. *The Lord, the Lord, Strong, Merciful, and Gracious, &c.*

The Reasons are these. First, because man is the Workmanship of Gods own hands, and therefore he is the more ready and willing to save him.

A third Reason may be this; because none might despair of his mercy: he is ready to shew mercy, that by the example of such as have found mercy, others also might resort and repair unto him for mercy in the time of need.

Is this so, that God is ready to forgive every true Penitent, then let none lay the fault upon God, if they perish in their sins, for God is ready and desirous to forgive, and doth often call upon us, to turn from

our evil ways, that so we might not perish.

Secondly, seeing this is so, that God is ready to shew mercy to every one that seeks it; let this be as a spur and goad in our sides, to make us turn unto him, and seek for Mercy at his hands: He will not be wanting to thee, if thou beest not wanting to thy self.

The last Use may serve for *Imitation*. Let us be like to our Heavenly Father; and be as ready to forgive others who have offended us, as God is to forgive us who have and do daily offend him. It may be some have offered thee wrong, yea, great wrong; yet must thou forgive, and that readily: Why is there then so much suing and intreating, and begging for Reconciliation before Pardon be obtained? Remember, God is more gracious unto thee, and oughtest not thou to be so unto thy Brother?

Further, in that we here find the Son coming to confess, and the Father running to forgive: Hence learn we; *God is more ready to shew Mercy than Penitent Sinners are to sue for Mercy*; the one comes softly, the other swiftly; the Father was the forwarder of the two.

*Use.* Take notice then of Gods wonderful Love, who albeit he be the Party that



that is offended, yet is more ready to forgive, than we to seek or to beg Pardon.

Secondly, let this serve to increase our boldness in coming to the Lord; thou canst not be so forward to come, as God is to meet: So ready to crave Pardon, as he is to forgive.

*He fell on his neck and kissed him.*] Here is a joyful meeting betwixt so good a Father and so bad a Son: *Mercy* and *Truth* are met, and each of them kiss the other: Here is *Truth* in the Prodigal, for he dissembled not; and *Mercy* in the Father, *He fell on his neck, &c.*

By these Circumstances the heat and fire of his Affections is declared, and his entire Love unto his Son expressed, for a kiss hath ever been as a pledge and pawn of kindness, which is possessed by it. By this Ceremony or Rite, they did express their Love in the time of the Primitive Church one to another, which Ceremony continued till the days of *Justin Martyr* in customary use before their approaching to the **Lords Table**, thereby to testify their hearty Reconciliation each to other; this was called a Holy Kiss. It is a Ceremony also of Civility, and hath been, and is still in use. Thus *Joseph* Blessed his Brethren, *and fell upon their necks and kissed them, &c.* When *Judas* the

Traitor studied with himself what course might be the best to bring Christ to his death, he could devise not a more subtil shift than under a shift (a pretence of kindness) to cover his Villany: When the Church in the *Canticles* sueth to her Spouse, to shew his Love unto her, she intreateth him to kiss her with *the kisses of his mouth*, viz. that he would manifest his Love and Affection unto her by manifest and good tokens. Thus the Father kisseth his Penitent Child, thereby to seal and confirm his love and good will towards him, that he might make no doubt thereof. So then, in that the Father doth thus manifest and declare his love and good will to his Son, after his coming into his Presence; hence let us learn this Lesson.

*God will manifest and make known his love unto his Children by evident signs and tokens upon their Conversion and turning to him.*

And were it not so, how could we be affected with it? What is it for a blind man to know that the Sun is a most glorious bright Creature, when he himself doth not see it? So, what is it for a Man to know there is much love hid in God, except he have some sense and feeling of it?



*Now to the Uses.*

And first, is this so, that God doth not only love, and inwardly *affect his Children*, but doth also manifest the same by signs and tokens, that they may be out of doubt thereof? Then this may serve to confute that Doctrine of the Church of *Rome*, who hold that no man can be certainly assured of the love and favour of God, he may hope well, and so forth: But no man can have any assured Confidence. What is this, but a Rack and Torment to weak Consciences? What doth this, but extinguish the truth and sincerity, both of faith and love towards God? What Fruit bringeth this, but impatency in time of trouble and Persecution, and indeed maketh a way for desparation of Gods Mercy.

Secondly, let this stir up every one of us to a diligent examination of our selves, whether God hath as yet kissed us *with the kisses of his mouth*, whether he hath as yet manifested his love unto us by signs and tokens. For, till we have assurance hereof, what comfort can we have?

And in the last place, this may serve for the great comfort of all such as have Gods love manifested unto them by the former

signs. For as the terrors are great which that Man hath in his Conscience, who is in doubt of the love of the Almighty towards him ; so is the comfort as great, which that Man hath, who is hereof perswaded : For, come tribulation, or distresse, or persecution, or famine, or nakedness, or peril, or sword, or life, or death, yet the certainty of Gods love will support him.

*And the Son said unto him, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy Son.*

Now we come more particularly unto the words, which are a Confession of sins made by this Prodigal unto his Father. Wherein observe ; First, the *Matter* of his Confession, *I have sinned.* Secondly, the *Circumstances* ; as First, *to whom, viz. to his Father* : Secondly, the *manner* how :

And that was with { Exaggeration, Against  
Heaven, &c.  
Humiliation, And am no  
more worthy, &c.

The Reasons of this point are these ; First, God cannot in Justice forgive, except we make our Confession unto him. If we confess



feſt our ſins, he is faithful and juſt to forgive us our ſins (ſaith St. John.) But if there be no Confefſion, then there is no promiſe: How can God then without violating his Truth ſhew Mercy unto ſuch? And therefore ſaith Solomon, *He that hideth his ſins ſhall not proſper; but whoſo confeſſeth and forſaketh them ſhall have Mercy.* Such a one then as doth thus confeſs, may look for Mercy, and none elſe.

A Second Reason is, Becauſe there is no ſound Repentance for ſin, where there is no true Confefſion of ſin. For the inward ſight of ſin would open our mouths, and cauſe us to confeſs it. When the Heart is pricked, words will break forth, the Tongue cannot forbear: As we ſee in David, who ſo ſoon as his heart ſmote him for numbring of the People, cryed out, *I have ſinned exceedingly in that which I have done.* Thus, *out of the abundance of the heart will the tongue ſpeak,* as Chriſt ſaith.

Theſe may be the Reasons.

The Uſes follow.

And Firſt (ſeeing this is ſo, That whoſoever would have Pardon of ſin muſt confeſs the ſame.) This ſerveth to Reprove ſuch as look for Pardon on Gods part, but will bring no Confefſion for their part.

Is this so, that there is no Remission, where there is no Confession? Then let this Admonish every one that desires to have their sins remitted, to see, that they be truly and unfainedly confessed: Conceal them not, hide them not, excuse them not, defend them not, and above all, take heed of glorying in them. Seek not with *Achan* to hide that *curst thing*, it will prove thy overthrow: Be not Secretary to the Devil, it is no good Office; conceal not that which God commands thee to make known. Sins that are smothered, will in the end fester unto Death: Remember Remission is promised, but upon condition of Confession; suffer (then) no sin to go unconfessed, which thou wouldst not have to go unpardoned.

And so I pass from this to a third Use, which is for our direction: For, must Confession go before Remission, then let every one look that as they confess, so they make an upright confession. Many have confessed, yet found small comfort; as *Pharaoh*, *Saul*, and *Judas*, with many more; if therefore we would speed better than they did, we must look that our confession be better than theirs was.

*Father.* ]



*Father.* ] Here we see to whom he makes confession. It is not to the Servants, nor to his Brother, but to his *Father*. Hence learn;

*Confession of sin must be made unto the Lord. I acknowledged (saith David) my sin unto the Lord.*

*The Reasons are these,*

First, All sin is committed against God. True it is, we may hurt and wrong men by our sins; and bring much damage both to the Body and Goods of others by the committing of them, as *David* to *Uriah*; but the chiefest dishonour is against God, whose Law is broken and transgressed.

Secondly, God only can forgive sins, and none but he. *It pertaineth only unto God to say, I have Pardoned, I will not destroy.*

And Lastly, Confession of sin is a special part of Divine Worship. Now, *God will not give his glory to another*, he will not have any part stakes with him; *Thou shalt Worship the Lord thy God, and him only shalt thou serve.*

Now for Uses. And first, for that *Auricular Confession* (held and maintained by that man of sin) which upon pain of Damnation must be made in the Ear of a Priest  
by

by every one, immediately before the receiving of the Sacrament of the Lords Supper. A cunning invention for the discovering of all states, and for the upholding and enriching of that Covetous and Ambitious See: Hereby they come to know the Hearts and Affections of Men; and knowing them, they can quickly tell what course to take for themselves, either for bringing good, or preventing mischief, for the *enriching themselves, and impoverishing of others.*

Is this so, that confession of sin is to be made unto the Lord: Then see thou fly unto him when thou hast offended, and make known thy faults to him, whom thou hast much dishonoured.

*Against Heaven, and in thy sight* ] He doth ~~not mince~~ and ~~extenuate~~ the matter; he saith ~~not~~, Father, I have sinned, but I had no bad meaning, I knew not what I did. Neither doth he plead the instability of his Youth, to extenuate his fault, but he aggravateth and enlargeth the grievousness of his sin, and sets it out to the uttermost.

1. *I have sinned.* 2. *Against Heaven.* 3. *In thy sight.* All tend to the aggravation of his fault. To break a Lawful command enjoined by the Magistrate (though of Ignorance) is a fault; wilfully to break, it is



a greater ; but to do it in his sight and presence, argueth great Rebellion. From the Prodigal his Practice, let us learn,

*Doct. That it is the property of a true Penitent, not to mince, or extenuate his sin, but to aggravate and set it out in the worst and vilest manner that he can.*

The Reason may be this ; Because the Eyes of a Penitent are in some measure opened, so that he now seeth sin in its own colours, and apprehendeth it as a deadly Enemy to Gods glory, and his own Souls Health. Now, we know how ready we are to speak the worst we can of those who are Enemies unto us, and to set forth their vile Practises to the uttermost. Thus the hatred he beareth unto sin, causeth him to think, that he can never sufficiently display it, and maketh him so disposed, as that no malicious wicked man can so set forth the faults of his Enemy, whom he deadly hates, as he desires to set forth the loathsomeness of his own sin. Thus we have seen the Reason.

*The*

*The Uses follow.*

And is a Penitent thus qualified? Is there such a disposition in him, as that he will lay to his own charge, as much as possibly he can? Then what shall we say of such as study this Art of mincing and extenuating sin? The sins of others they can enlarge, they have both will and skill in setting open to the view of the whole World, in every branch and circumstance the faults of others, so that many times they appear to be greater than indeed they are. But in confessing of their own sins, they have no such gift nor faculty, than they have not done it; or if done it, yet it is not evil; or if it be evil, yet not very evil; or if very evil, yet not with an evil mind; or if so, yet by others perswasions; they do so mince the matter, that Mountains seem Mole-hills, and Mole-hills Motes.

Secondly, Wouldst thou have Pardon at the hands of God? Then enlarge thy sins, and lessen them not, stretch them out to the utmost pin, and set them forth at full, with their parts and circumstances: At what time, in what place, after what manner, with what company they were committed; let no circumstance of aggravation be wanting,



ing, by which they may appear the more foul and filthy.

*And am no more worthy to be called thy Son*] See how he humbleth and abaseth himself unto his Father, *I am unworthy to be thy Son; yea, I am unworthy the very name of Son*, so many have been my sins, so lewd hath been my course. The Instruction hence may be this;

*Doct.* The only way to obtain Pardon for sin, and procure Gods favour, is with an humble heart, and lowly Soul to come before him. The only way to be exalted by him is to come unto him in Humility of Soul, and lowliness of Spirit. The Practice of this Prodigal is a President for us.

*The Reasons may be these :*

First, Such only hath God promised to look upon, and shew Mercy to; *To this man will I look, even to him that is Poor, and of a contrite spirit*: And again, *Thus saith the high and lofty one, that inhabiteth Eternity, whose Name is Holy, I dwell in the high and holy place*: *With him also that is of a contrite and humbled spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones*: As for the other, they have no promise of Favour or of Mercy.

And

And Secondly, such only are capable of Grace and Mercy. Full Vessels can receive no Liquor, and haughty Hearts no Favour, for they despise it. As therefore the Vessel must be emptied, and the Air and Wind removed, before any solid Liquor can be received; so must thou first cast out haughtiness and pride out of thy heart, before Mercy can be obtained.

Let the Use of this be for *Exhortation*. Come before the Lord with humbled Souls and contrite Spirits, for this is of him much set by. And to stir us up to the putting on of this grace (as the Apostle doth exhort us) consider of these Motives: First, Pride, it is the Devils first-born, and the Devils first Poyson which Satan poured into our Nature; and this (as *Bernard* speaks) is the Devils Character: For as the Servants of Christ and Children of God, are known by *Charity* and *Humility*; so the Servants of Sin, and Sons of Satan, are known by *Pride* and *Cruelty*; and therefore let this move us to embrace the one, and abhor the other. Secondly, *God exalts such as are humble, but such as are Proud doth his Soul hate.*

Thirdly, *Humility* is the keeper of all graces, but *Pride* is the spoyler of them. No Box better to keep those Jewels in, than a Heart well lined with *Humility*.

Fourthly,



Fourthly, *Humility* makes us like Christ himself, and therefore must needs be an excellent Vertue: This Grace he willeth us to learn of him, for he was meek and lowly in Heart. He disdained not to wash his Disciples Feet, to teach them Humility. *He made himself of no Reputation, and took upon him the form of a Servant*, that we might learn of him to be humble. *Let the same mind therefore be in you* (saith the Apostle) *that was in Christ Jesus*. He was Humble, be thou then ashamed to be Proud.

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THE  
 Author's Farewel-Sermon :  
 O R,  
 Last Legacy to his Friends and  
 Parishioners of St. Maries Parish  
 in Bedford.

Dearly Beloved, Being now come to Preach my Farewel-Sermon ( which shall serve as my last Legacy to you, my Dear Friends and Parishioners ) I think no Subject more proper for me to insist upon, (for this occasion) then that which may excite you all to Love and Unite as Brethren when I am absent from you : And therefore I shall ground this my Farewel-Sermon upon those words which you find written

In Genesis xiii. Ver. 8.

And Abraham said unto Lot, Let there be no strife, I pray thee, between me and thee, neither between my Herdsmen and thy Herdsmen, for we are Brethren.

Dear Friends,

G O D hath joyned us together as we are Men, we are not Dogs, nor Wolves ; let us not be so one to another. Acts 7. 26. Moses speaks thus to those who strove one with

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another :

another : Sirs, ye are Brethren, why do ye maliciously asperse one another ? The words in the Greek are *αὐτοὶ ἀδελφοὶ ἴτε*, Men, ye are Brethren. There is a consideration in this, that ye are Men ; if you were no more, yet ye should not strive one with another ; but much more considering ye are Brethren. If we are Men, let us be Humane ; what is the meaning of Humanity, but Courteousness, Gentleness, Pleasantness in our Carriages one towards another. But still the consideration grows higher, as we are the same Countrey-men of Old Acquaintance in the same Employment, of the same Family and Kindred, but above all, joyned in such a blessed Root, the Foundation of all Love and Peace : Surely these things should have a great force over us to make us all ( that are true Protestants, be we of what persuasion we will ) to Unite and Love as Brethren.

I have read of two Rivers in the East, Sava and Danuby, that run along in one Channel Threescore Miles together without any noise or bubbling, and yet they both keep themselves distinct and the colour of the Waters remain distinct all along ; why should we not think it possible for us to go along close together in Love and Peace, though in some indifferent things our Judgments and Practices be apparently different one from another.

And



And here I will give you ( who are for Brotherly love, and the healing of our Breaches ) a Sentence to write upon your Chamber or Closet doors, it is this ;

*Opinionum varietas & opinantium unitas non sunt Aōisla. Variety of Opinions and unity of those that hold them may stand together.*

But I'll make no longer Preface, but proceed to the Parts of my Text ( which Text is a Treaty of Peace between *Abraham* and *Lot* ) wherein we have, First, a Supposition, and, secondly, a Proposition; that which is supposed is this, That there may be an Unbrotherly strife between godly Brethren; there was so you see between *Abraham* and *Lot*. That which is proposed, is that which should follow upon this ; That where such Unbrotherly strife is, all speedy and possible means must be used for a Reconciliation. That *there may be an unbrotherly strife between godly Brethren, is certain.*

I would the point were to prove ; Alas ! it is too manifest, that there is an Unbrotherly strife between godly Brethren. *London, England*, yea all *England* will give us in a test to this truth. What County ? what City ? what Congregation ? ( yea the Lord be merciful unto us ) what Family scarce is there in the whole Kingdom, into which the Spirit of Division hath not breathed some

malignant distemper? Here are two Brethren in the Text, as near as Nature, Society, and Religion could make them, whom neither native Country, nor tedious Travel, nor pinching Famine, nor threats of Danger or Distress could separate; yet such an unhappy Breach fell out between them, as that two such ancient and dear Friends could not longer live together. Shall I shew you two others, who were Brethren by Country, by Calling, and by Grace, united together in one joynt Commission of Apostleship; and yet a very small matter occasioned such a sharp Contention between them, as that those which had been very fast Companions in Love and Labour, were provoked to part asunder. Between *Abram* and *Lot* the State peace was broken. Between *Paul* and *Barabas* the Church peace was broken. But from the Text now read, we shall gather this Doctrine:

*That where unbrotherly strife is, all possible and speedy means must be used for Reconciliation.*

I need not light a Candle to this Sun, both Nature and Nation, Civility and Morality, Profession and Religion, Truth and Christ bespeak this Duty from us. There are no Counsels so obvious in Gods word, as those which perswade to Brotherly Amity, to  
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Christian Unity and peace, and a blessing is promised to Peaceableness and Peace-making both in Civil and in Ecclesiastical Differences.

The Arguments are likewise manifest and manifold, which our Saviour useth to provoke unto Love. How Pathetical and full of Affection are those Arguments of the Apostle, *Philip. 2. v. 1, 2, 3. If there be therefore any Consolation in Christ, if any Comfort of love, if any fellowship of the Spirit, if any Bowels and Mercies, fulfil ye my joy, that ye be like minded, having the same love, being of one mind. Let nothing be done through strife and vain-glory. Methinks the Apostles soul and words flow out together, as he says elsewhere, 1 Thes. 2. 8. We are willing to impart not the Gospel only, but our own Souls, because you are dear unto us.*

What a heap of Unities doth the Apostle pile up in *Ephes. 4. v. 4, 5, 6. One Body, one Spirit, one hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of all, which is above all, and through all, and in you all.* And now what is all this Oneness but to make us One, to impel Saints into the Unity of the Spirit, and Bond of Peace? If all be one, why should Brethren be two?

What mighty Convictions doth the Apostle hold forth from Natures light, *1 Cor. 12,*  
shew-

shewing how the united services of all the members in the Body natural, do tutor the uniting of Christians, and of all their Offices, parts and gifts for the service of the body mystical. *Variety* of gifts are not bestowed on us to work *Contrariety* of Affection: It is a sublime notation of unity which the Apostle there gives, v. 12. calling the Head and the Body one Christ, plainly intimating that such who wilfully rend themselves from the Body, do as much as in them lies to rend themselves also from the Head.

But what need I step beyond the Text for impulsives to inforce the duty of the Doctrine? Two I here find, one above the Text, the other at the foot of it; *Let there be no strife between thee and me, neither between thy Herdsmen and my Herdsmen*, saith Abram to Lot, and why? 1. *Because the Canaanite and the Perezite dwell in the Land.* 2. *Because we are Brethren.* Let us now examine these Reasons, and

1. *Because of the Canaanite and Perezite which dwell in the Land*; as if Abram should have said, Why Brother Lot, do you not see that there is a Generation of ungodly men dwelling amongst us, who would willingly take the Advantage from our Divisions to work us both out of this good Land? *I pray thee therefore Brother, let there be no strife between us.* Why



Why but some will say, Whom do you mean by these *Canaanites* and *Perizites*? I'll shew you what Characters the Spirit of God doth hint unto us of them; the *Canaanite* is derived from that cursed Seed, who did mock at his Fathers Nakedness, you have the story in *Gen. 9. 25*. The *Perezite* from an Hebrew root which signifies to divide. Both of these mischievous enough to the power of Godliness, and to the peace of the Gospel. The *wild Boar* and the *little Foxes* do exceeding great (though not equal) hurt unto the Spiritual *Vine*: The *little Foxes* spoil her Grapes, but the *wild Boar* would root it up. The Wolfes teeth and the Panthers breath do both kill, but the Panther with delight, the Wolfe with cruelty.

But what do you tell us of the *Canaanites* and the *Perizites*, are there any such dwelling in our Land?

My Brethren, I accuse none here, but I am very certain you will all bear me witness that there is a Generation of *Canaanites* in the Land, which scoff at Saints, at Ministers, at Profession, at Ordinances, and would scoff at Jesus Christ himself, if he were alive, who do not only triumph in such nakednesses as they see, but with those in *Micah*, *They pull off the beautiful Garment from them*

*them that pass by them peaceably*; they study all the mischiefs they can, to render Religion, and the sincere Professors thereof, odious.

Beloved, formerly love was the Badge, and true Cognisance of a true Christian: But I much wonder where we may now find a *David*, and a *Jonathan*; an *Eusebius*, and a *Pamphilus*; yea, a *Ruth*, and a *Naomy*? Where shall we now seek *unam animam in duobus corporibus inclusam*, one Soul in two Bodies? Where shall we look for such as were the Apostles, that had but one heart, and one Soul? Alas, No! those golden days are past and gone, and now the Dog-days are come in, every one biting and barking at his Neighbour: Not like Christians, not like Brethren, nor yet like Saints; but even like Bears and Tigers striving to tear one another; yea, like *Scythians* and *Canibals*, endeavouring to eat up another, as void of all natural Love and Affection. Oh my Friends! is this Christianity? is this to be members of the same Body? is this to be Sons of the same Father? *Have we not all one Father? hath not one God created us? Why then do we deal so treacherously one with another, every man against his Brother*, Mal. 2. 10. But hereafter I shall hope better things of you; and let not (I beseech you) my hopes be frustrated, and of none effect, but follow you  
Peace



Peace with all men, especially with those that are of the household of Faith, be ye all of one mind, 1 Pet. 3. 9. having compassion one of another, love as Brethren, be pitiful, be courteous: Not rendring evil for evil, railing for railing: but contrariwise, blessing; knowing that you are thereunto called, that you should inherit a blessing

But to proceed, there is another Generation of *Perizites* in the Land, who like *Samsons Foxes*, have *Fire-brands* at their tails, who make it their design to divide, that they might rule. I mean not such, who through tenderness of Conscience, do separate, but the Politick *Perizzite*, who is set on work by *Rome* and *Hell* to retard the Christian Reformation through the divisions of Brethren. For is not the hand of *Joab* in all this? Hath not the Devil and the Jesuit made it their Master-piece by most unhappy Divisions to break the strength of that Party that have resolvedly espoused the true Protestant Religion; yea, and I am perswaded, that there are many truly Godly, who are trappaned by them, that are altogether ignorant of their design: As *Philip King of Macedon* imployed those honest Philosophers in those two famous Cities of *Greece*, to make several Parties in them, that he might be invited in to make himself master of both. And as the same *Philip* decided the  
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the Controversie of the Kingdom of *Theffaly*, between those two discording Brethren who contending for it, which he fairly took from both.

Oh that we could undermine the Gates of *Rome* and *Hell* this day, by our most happy uniting! Methinks there is no Argument can have more force in it than this, when we know that there are such Generations of men amongst us, who do wait for this advantage, to break in upon us through the Lane of our Divisions, and to raise their decayed fortunes on our miserable Ruines.

*Tully* in his *Offices* presents us with a very pat story to cautionate the Unbrotherly discord of these times. The *Nolans* and the *Neopolitans* having a Controversie about a parcel of Ground which lay between their severall Countrys, *Fabius Labeo* being invited to determine the difference, gave unto them the exterior limits of the Ground adjoining to their respective Countries, and took unto the State of *Rome* all the Land which lay in the midst between the Confines. *My Brethren*, let us be well advised, lest whilst we do most unhappily contend about indifferent things, our good Friends of *Rome* do not come in, and give us as much sensual Liberty as we desire, but take away from us those saving Gospel-Truths, and that puri-



Purity and Power of Ordinances which lie between us *in medio*, on both sides contended for.

The second Argument that lies at the foot of the Text, is the force of Brotherhood: *For we are Brethren*, and we are Brethren many ways: 1. We are *Brethren* by Country.

*Nescio qua natale solum dulcedine cunctos  
Ducit —*

Should the Lord send us into a strange Land to *hang up our musical Instruments by the Waters of our Captivity*, and to weep over those *Songs of Sion* which here we might enjoy with peace and spiritual delight, and do not, then this Country Brotherhood would have Argument enough to cement us. Ah my Brethren! do we need such a rod to whip us into the sense of Brotherly love? Surely the Provocations of Sons and Daughters are greatest Provocations, and our Heavenly Father hath Provocations enough to turn us all out of doors, when we cannot live peaceably together in his house.

But secondly, *Brethren by Blood*, as some of us are, and Brethren by Grace, as *Abram* and *Lot* were, Children of the same heavenly Father, partakers of the same *Divine Nature*, begotten of the same *immortal Seed*,  
bred

bred up in the same *household of Faith*, made to drink into one and *the same Spirit*, partakers of the same *heavenly Calling*, Heirs to the same *immortal Inheritance*, and bound up together in the same *bundle of life*, and Bond of the *Covenant of Grace*. O methinks flesh and Bones should sooner separate in the Body natural, than such Spiritual Nerves and Sinews be broken in the Body mystical.

Beloved, we should all *love as Brethren*, as genuinely and naturally as Brethren, that's our Rule; but if we cannot hold proportion with the Rule, to love as Brethren, yet let us keep correspondency with the Object, to *love the Brotherhood*. There is nothing sets the common Adversary higher in the Scorners Chair, than the Discords of Brethren. The Devil hath Prophesied, that the Rents in Christs Kingdom should make room for his. Shall I give you his plain Language in some that wish well to his Kingdom? The Presbyterians and *Episcopal* men will fall out, and then all will be ours again. Now, my Brethren, let not our Divisions make the Devil a true Prophet. Let us honour God, and Religion, and our selves, and shame the Devil; let our blessed Union discover him, as he is, a Lyar from the beginning.

*Shall*



Use. Shall I need now to make use of this point? Surely there was never more need than now that use should be made of it, and no point more useful, more needful than this. But I shall desire you to save me that Labour, and to take it home with you, each of you, to make use of it upon your own hearts; and one unto the other say, as Abraham unto Lot, Good Neighbour, Dear Friend, Let there be no strife between me and thee, neither between my Pastours and thy Pastours; for we are Brethren.

Ah Friends, let us labour earnestly for Union and Peace, for the Spirit of God doth shew us, that if we either love Jerusalem, or desire to prosper in it, we must pray for the Peace of it; pray for the Peace of Jerusalem, they shall prosper that love thee; but if our Practises should give our Prayers the lye, it were an horrid Mockery to God and to our selves: If we should Petition God or Man for Brotherly Love and Peace, and should not endeavour our selves to keep the Unity of the Spirit in the bond of Peace; and, to follow after those things which make for Peace, our Prayers would prove in vain, and our Peace a snare.

Now, I would encourage your endeavour, by directing it. Some Directions you have from the Copy we have in hand; others we shall add for your Benefit and Practice.

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The first is this : The higher any man is in place or parts above his Brethren, the more is his Duty to be first in seeking Peace. *Erat Abraham & major natu & usu rerum prudentior.* Abraham was the Elder and Nobler of the two here, both in place and parts, and yet he is the first that sues for Reconciliation : We hear not in his mouth the Language of these times ; Sir, I am your Elder, and your better, I look that you should stoop to me ; I wonder, Sir, that you will suffer your Servants to fall out with mine ; why, have not I bred you up from a Boy ? Have you not gotten all that you have under me ? And what Common or Pasture can your Shepherds challenge, but what they have at my Courtesie ? Nay, no such Language you hear from *Abraham* ; he that *saw Christs day*, had received of Christs Spirit, to be *meek and lowly in heart*. He lays aside all thoughts of disparity, either in years or place, and the Foster-Uncle becomes an humble Suitor unto his Underling for an Honourable Peace.

We are all bound to *serve one another in love*, and it is not incongruous unto Gods way, that *the elder should serve the younger*. He that is most eminent in grace or place, to be most forward in seeking Peace ; this is most God-like, the most Excellent Ma-  
jesty



Majesty that is offended, descends from his Throne of Glory to beseech proud Sinners to be Reconciled unto him. O, my Brethren, you that are more Excellent, than your Neighbours, that have parts, or gifts, or places above your Brethren, see how Religion directs you to improve them in the desires and endeavours for Peace. But if this be so, what shall we then think of the wrangling and brawling Spirits of these days, that are of such a salt, fiery Humour, that they can scarce live peaceably with any, just like Flax or Gun-powder, the least spark imaginable will catch them; that will strive and contend about Trifles, like the Frog and the Mouse for the Marish ground, till the hungry Kite come and snatch them both away. Ah! surely these must needs be the last days, since Love and Charity is grown so cold; for you shall scarce find a Parish that is not divided; you shall hardly come into a Family that is not dis-joynted, every one being ready to bite and devour one another. Beloved, if that you would but seriously consider what wide Ears and long Tongues too many Men now adays have, it would make you blush, sweat, and stand amazed. Where are the Friends whom we dare put Trust in now adays? We are all in pieces, and all divided, like Jacob's Troop, into  
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divers

divers Companies ; or like *Laban's* Sheep of divers colours, some white, some black, and some speckled ; some of this mind, and some of that ; some of one Opinion, and some of another : We are a *Chaos* of Confusion, a *Tohu*, and a *Bohu*, like the People scattered over the Land of *Egypt* to gather stubble, and to pick up straws. In a word, there is few amongst us live like Brethren.

The second Rule is this : Christians must be content to yield in their own Right for a Godly Peace, whose Right was ever clearer or surer to the whole Land of *Canaan* than *Abraham's* was ? He had it all made over to him and to his Posterity from the Lord Paramount of the whole Earth ; and yet when this strife fell out between *Abrahams* and *Lot's* Shepherds about common of Pasture, he propounded unto *Lot* his choice of any part of the whole Land that was before him, and would content himself with *Lot's* leavings. See, saith *Abraham*, is not the whole Land before thee, separate thy self, I pray thee, from me, (not that *Abraham* was willing to part with *Lot*, but that they might preserve that Brotherly Union at a distance, which they could not keep by keeping together,) If thou wilt take the left hand (saith *Abraham* to *Lot*,) then will I



go to the right; or if thou depart to the right hand, then will I go to the left.

Now, *Lot's* Eye was so great upon the fat and pleasant Valleys of *Sodom*, as that forgetting his good manners to his Uncle, he made his choice, and *Abraham* lost nothing by his condescension unto him; for as soon as *Lot* was separated from him, the Lord appears unto *Abraham*, and renews his promise of the whole Land to him and to his Seed. See, my Brethren, God will not suffer us to be losers in any thing, wherein for his sake we deny our selves and our own right, in order to a Religious peace.

If our Brother *Lot* hath a mind to the fat and pleasant portion of *Sodom*, let him take it; surely if his design be profit and not peace, the Lord will find a time to fire him out of it again; it matters not what we suffer in our own particular Interests, so as God might have his glory in a godly peace. Were there more of *Abraham's* condescension amongst us, how easily might our unhappy differences be taken up.

The third Rule is; That in order to peace all expostulations and exprobrations of injuries be laid aside. We hear nothing from *Abraham* of any unkindness, but only a loving and humble entreaty; *Let there be no strife, I pray thee, between thee and me.*

The repeating of an old wrong, is but as the rubbing upon an old sore, which doth but anger it, and make the Cure the worse.

It is an Holy Art of forgetfulness to be forgetful of Injuries. I would there were Graves made, *Domicilia silentii*, Houses of silence between us and all our Dissenting Brethren, that upon sober and Religious grounds do separate from us, to bury all passions and suspicions of Injuries; and let these Graves be *Kibroth Hattaavah*, Graves of Lust I mean, to bury all those Corruptions which have provoked one the other.

My Brethren, you do all profess yourselves to be *Abraham's Children*; inheritors of those promises which were made to him; remember that Christs Argument doth as much concern the *Children by promise*, as the *Children by flesh*; if you are Abraham's Children, you will then do the works of Abraham: Amongst others forget not these which I have shewed you.

And shall I now, Brethren, take up a Reproof, or rather a Lamentation over those imbittered censures which Godly Brethren let fall one against the other? Are we Brethren? Are we Godly? I am confident that it may be safely concluded, that some on both sides are Brethren truly Godly. Why then, why are we so bitter one against the



the other? What means the Gall and Worm-wood that is in our Discourses and Meetings? Ah, my Brethren, my Brethren! did our Lord Christ wash his Apostles Feet, and amongst them a *Judas* feet, and shall we throw dirt in one anothers Faces? Is this Christ-like? Doth this become Christians? Did he pour out his precious *Blood* to purchase our *Peace*, and shall we draw out one anothers Blood in breaking our Peace? Did he bequeath *his Peace* unto his people, as his last and best Legacy he had to leave unto them, and shall we like foolish Children spend our portion in undoing one the other?

There are two other Rules now, which though they be not in the Text, yet they do belong unto the Doctrine.

The first is this; There are three Beautiful Sisters, which are inseparable Companions unto this happy Heavenly Off-spring, I mean a Religious and well-grounded peace.

The first is *Truth*, Love the *Truth* and *Peace*, Zach. 8. 19. Love *Peace*, but *Truth* with it, *Truth* before it. If you let go *Truth*, *Peace* will not be worthy your Love, you love *Peace*, because it is the Mother of plenty, but if you provide not for *Truth* to dwell with it, your *Peace* will prove the Daughter of Vanity, your *Peace* can be neither true

nor lovely, that is separated from the love of the Truth.

The second is *Righteousness*. *Mercy and Truth are met together, Righteousness and Peace have kissed each other, Psal. 85. 10.* In that notable meeting of the Divine Attributes in Jesus Christ, these two, *Righteousness and Peace* are matcht together, no *Righteousness* can procure our *Peace* with God, but the *Righteousness* of Jesus Christ, and no *Peace* can stand with Men, unless the influences of that *Righteousness* be upon them. If *unrighteousness* be found in our Courts of Judicature, in our Streets, and in our Houses, and the Land be not purged of Blood, and Justice be not done upon the *Achans*, the Troublers of our *Peace*, our *Peace* will be forced to depart again as soon as it is procured.

The third is *Holiness*: *Follow peace with all men, and Holiness, without which no man shall see the Lord, Heb. 12. 14.* Follow peace and holiness joyntly, but not equally. Peace for *Holiness* sake, and holiness above peace; for this is implied in the force of the Reason: *For without Holiness no man shall see the Lord.* We may see the Lord without having peace with all men, but not without the having of *Holiness*.



*Let there be no strife between thee and me, saith peace to truth, peace to righteousness, peace to holiness: But let there be nothing but strife between me and thee, saith peace to error, peace to injustice, peace to profaneness. And if any Minister should be so bold to separate those whom God hath joyned, or to joyn those whom God hath separated, he should indeed Preach Sedition, but not against Man, but against a Holy and Jealous God. That true-righteous-holy-Peace, that blessed Daughter of Heaven, will certainly forbid all Contracts that shall be published between error, injustice, profaneness, and herself, there is no peace to the wicked, saith my God, nor no peace with the wicked. Or if it were possible that Peace should own such Contracts, Christ himself, who is the Prince of Peace, would never own her for his Daughter; for in this case he saith, I come not to send Peace on the Earth, but the Sword. In a word, let go either of these sister-graces, and your Peace, be what it will, it will undo you. This is now the first Rule in order to a Godly Peace.*

The second I have to lay before you, is this, That if we will needs be striving, let *Massah* and *Meribah*, those *Waters of strife*, run in their right Channels. And now, to break the strength of our unhappy contentions,

tentions, I would fix them upon their true and proper Objects. There are two which I shall propound unto you, 1. That which you should contend for. 2. That which you should contend against.

First, That which you should contend for, is that to which *Jude* exhorts you, *Jude 2.* that you should earnestly contend for the *Faith which was once delivered unto the Saints.* There is *Faith* a Grace, and *Faith* the object of that Grace. *Faith* a Grace is that whereby we close with all Divine Revelations, not only by a consent unto the truth of them in our understandings, but by a taste of the sweetness of them in our wills and affections; and those Divine Revelations are also called *the Faith of Saints*: Because they are those things which *Saints* by *Faith* do live upon: Now, *Saints* must contend for both; but that which *Jude* doth here intend, is *the Doctrine of Faith*; and for this we must *μαχησώμεθα*, contend, above all that strength we contend with. The word is a compound, borrowed from those that did strive for Masteries in the *Olympick Games*, whose strife was vigorous as for Life, yet here we must strive above that, and we have a supernatural strength given unto us to strive with; we must put forth all that which Nature or Grace can minister unto



unto us. Our Lives must not be dear unto us, or any thing that is dearer than our Lives, to preserve those saving truths which are the purchase of so many Martyrs Blood, yea, of the precious Blood of the Son of God, our New Testament is the *New Testament of his Blood*.

There are three energetical Arguments in this perswasive of *Jude*, inciting the Duty he perswades unto.

First, The transcendent excellency of that which we contend for.

Secondly, The mighty opposition which is against it.

Thirdly, The irreparable loss of it, being once gone.

First, The transcendent excellency of that which we contend for. It is the Imperial gift, the *treasury*, the *inheritance of Saints*. *Naboth* would rather part with his Life than with his Inheritance, but an Inheritance of a Life Immortal, how much is it to be preferred before a Mortal Life, or Inheritance? It is storied of *Troy*, that in the *Grecian* Siege it had an Oracle, that if it could keep its *Palladium*, the Image of their Goddess of Wisdom, their City should not be lost. Beloved, this is our *Palladium*, lose it, and lose all. *The Glory of God* in *Ezekiels* Visions, did soon depart from the City, when

it was once *departed* from the *Sanctuary*. If the Lord take coals *from the Altar*, to scatter over a Kingdom, the Judgment of it shall speed after with a Vengeance. When *Hymeneus* and *Alexander* did make shipwrack of *Faith*, they made shipwrack of a good *Conscience* with it. It was the great comfort of *Pauls* Conscience upon his death-bed, that *he had kept the Faith*; and his keeping the *Faith* was the main prop of his Confidence, that *from thenceforth there was laid up for him a Crown of Righteousness*. If you let go *Faith*, you lose your *Comfort*, your *Confidence*, your *Crown*. If therefore you will contend, *contend as earnestly* as you will for this. *Contend for the Faith once given to the Saints*.

The second Argument to provoke unto this *holy Contention*, is the *mighty opposition* which *Saints* find against the *Faith*, therefore would the Apostle have us *μαρτυρεῖσθαι*, *contend earnestly*; so we translate it, but that is too low; you must more than contend, as *Paul* speaks in another sense, not only according to your power, but beyond your power: The Doctrine of *Faith*, as it never wanted some *Witnesses* to defend it, so it ever had many *Adversaries* to oppose it: The *Gates of Hell*, though they cannot prevail against it, yet they will do against it all the spite they can,



can. Heresie is like that Triple-headed Serpent, if one head be cut off, three will arise in the place of it. And Hereticks like those Romans in their Wars with *Carthage*, they will never be quiet, either Conquerors, or Conquered. Surely, if ever the *Gates of Hell* were set open in *England*, they are now set wide open, and the *Locusts of the bottomless pit*, even cover the face of the Land. It yields yet some comfortable hopes unto us, that the Lord hath a most beautiful work of Reformation upon the wheel in *England*, for that the Devil and the Jesuit are so put to it to bestir themselves. Never did Heresie and Blasphemy with that whorish impudence oppose the fundamental Truths of Gospel Grace, as now they do, but blessed be God, who hath awakened the zeal of so many faithful Servants of the Lord Jesus in all parts of the Kingdom to give Testimony to his truth.

My Brethren, let us resolve not to spend our *breath* only, but our *blood* in a good Confession, if God should call for it. *Josephus* hath a story worthy our observance: That when *Pontius Pilate* would have enforced the Statue of *Nero* into the Temple of the Jews, the zeal of the people inkindled against it, it being against the Law of their holy Religion; *Pilate* purposing to enforce that

that by the Sword, which his Rhetorick could not perswade, drew them into a place where he had laid an Ambuscado of Armed men, who, upon his signal, were to do execution upon those who withstood his command. The *Jews* being constant to their Principle of Religion, espying their danger approaching, did all, as one man, open their naked breasts to the pointed Swords of their Executioners, resolving rather upon an honorable death with the safety of their Religion, than an ignominious life with the loss of it.

The third Argument for this *holy Contention*, is the irrecoverable loss of our Faith being once gone. It was *once given unto the Saints*, and but once: It was once given unto *Rome*, and once unto *Macedonia*, and once unto the seven Churches of *Asia minor*; and when once they had lost it, it was never as yet given to them again. *Sol occidere & rēdire potest*: If the Sun in the firmament doth set, it will rise again; but if this Sun of Righteousness once set upon a Land, an irrecoverable midnight of spiritual darkness succeeds upon it. If we lose our Estates, we may recover them again; if we lose our Friends, God may raise us up some other; if we lose our Lives, we may exchange them for a better; but if we lose the *Faith once given to the Saints*, being once lost, it is lost  
for



forever ; and we lose with it our Souls, our Heaven, our Christ, our God, and these irrevocably. Ah dear Christians, if ever ye will contend for any thing, contend for the Faith once given unto the Saints. And that is now the first object of your holy Contention, that which you should contend for.

The second is that which you should contend against : and here I shall propound two objects ; first, of persons ; secondly, of things.

First, for Persons, the Royal Prophet writes us a Copy, *Psal. 139. 21, 22. Do not I hate them, O Lord, that hate thee ? and do I not earnestly contend with those, that rise up against thee ? yea, I hate them with perfect hatred, I count them mine utter enemies.* Certainly there is a Generation of men in this Age, whose hearts rise up against God, and against the power of Godliness. Gods right hand hath already found out many, and will certainly find out more of those that hate him. Take heed good Friends, how you confederate with those against whom the Lord is engaged. Will you be tutor'd a little from that story of Judah in Ahaz's time, in the seventh and eighth Chapters of *Isaiah*, when prophane Syria, and Apostate Israel combined together against honest Judah, their hearts did shake as Assy leaves : The Lord sends

sends a Prophet to assure them, that these *two smoaking fire-brands*, which had more smoke than fire in them, should not hurt them; *Judah*, though with much ado, believing, prospered; and the combined Armies are scattered. Discontented *Israel* not humbled under Gods hand so visibly against them, resolve yet to recruit greater Forces against *Judah*: *The Bricks are fallen, but we will build with hewen stones; the Siccamores are cut down, but we will change them into Cedars.* *Judah* forgetting Gods former Promise and deliverance, sends to the *Assyrian* for aid: The Lord sends his Prophet to them again, and tells them, That *because they had refused the soft running waters of Siloa, the mighty waters of Assyria should overflow them.* Now what werethose waters of Siloa? Siloa was a River that brake out at the foot of Mount Sion, and ran through the Streets of *Jerusalem*, to which the Church alludes, *Psal. 46. 4. There is a River, the streams thereof shall make glad the City of God.* This River here is Jesus Christ, the *Fountain of Gods pleasures*, the streams are his promises in which he makes out himself for the comfort of his people in saddest confusions. Now *Judah* had a special intimation of the Covenant of Grace to ascertain their former deliverance, as all temporary promises must have



have their strength and blessing out of that. But forgetting both their mercy and their duty, and seeking strength from an *arm of flesh*, which God had despised, *they were not strengthened, but distressed by it*, saith the story 2 Chron. 28. 20. Lo this is all the kindness we are like to receive from such Confederates; the Lord therefore counsels the upright-hearted in Judah; Say ye not a Confederacy to all them to whom this people shall say a Confederacy, neither fear ye their fear, nor be afraid, but sanctifie the Lord of Hosts himself, and let him be your Fear, and let him be your Dread, and he shall be for a sanctuary unto you. But what got Apostate Israel by her prophane Confederates? Why, Esay 9. 11, 12. we shall find that they tasted the same bitter sauce with unbelieving Judah, they were with open mouth devoured by their good Friends the Syrians; with whom they had before combined against Judah; *Fœlix quem faciunt aliena pericula cautum*. I wish that Judah's and Israels sufferings may cautionate the godly in London how they confederate with those that are ungodly. Surely they shall not strengthen, but distress themselves by combining with those that are manifest enemies to God and Goodness.

In Judges the second and the first, we read of an Angel of the Lord that came up from Gilgal

gal to Bochim, to mind the Israel of God of their Forgetfulness of Gods great mercy in delivering them out of Egypt, and of their breach of Covenant in making a League with those Canaanites, whom the Lord had cursed. And he wrought so effectually upon their hearts, as that they wept abundantly. Certainly London shall know, that they have had a Prophet amongst them: And they shall one day weep for their Confederacy with wicked men; if the Grace of God doth not now provoke their Tears, the wrath of God will hereafter.

The second Object which we are to strive against, are our own Lusts, striving against sin, saith the Apostle, Heb. 12. 4. I am sure this is without all question, that sin is our enemy, breaking our Peace both with God and man, and killing as well with kisses, as with blows. God hath no enemy but this, or such whom this doth make to be his enemies. Now spend all your Arrows, as long, as strong as you can upon this Enemy: here strive and spare not. If you spare any one, that one may undo your Souls as soon as a thousand. There is more evil in one sin, than there is worth in all the good you do, or can do; yea, more than the vertue of the whole Creation is able to expiate. One Achan is enough to disturb the peace of all Israel.



*Israel*, and never let *England* think to have a firm peace, if *Englands* sins remain unreformed. Now strive as much against your *Achans* as your *Absoloms*, your *Dalilabs* as your *Thamars*, your *Rimmons* as your *Mammons*, your  *Davids* as your *Goliabs*, I mean your covert, as your open sins, your loved as your loathed lusts, your Heart-abominations, as your Life-scandals, your Babe-iniquities as your Giant-provocations. And, Oh my dear Friends! How much was the Lord of Sabbaths and his Ordinances honoured, when our Tribes with their Servants did march in good array unto the Temple of the Lord? A great complaint there is every where of bad Servants; but let Governours of Families lay their hands on their own Hearts, and see if the fault be not mostly their own, who take no more care to make their Servants good. I know well, that all Governours have not ability alike to provoke their Servants unto Good, but all have Authority alike to keep them from evil: And if they be not as Eagles to carry them on their Wings to Heaven, yet they should be as Sparrows to lead them unto Gods House. *Solomon* did so order his Family, as that the Queen of *Sheba* did think them happy that lived under his Roof. You have the choicest Youth of all the Families

in *England* trusted with you in your City; if they should miscarry through your neglect, how publick, how great will that mischief be? *In a word*, may I say to you as that Prophet to the King of *Israel*, *If thou let any escape* (if thou connive at any sin or sinner) *thy life shall go for his life*; but if as the *Syrian sword* did the King of *Israel*, you would single out some lusts, let me bring forth to justice, especially these:

1. Strive against *that evil heart of unbelief*, which is in some degree in the best of us. There is no sin damns but unbelief is in the company of it. When the *Israelites* were upon the borders of the *Holy Land*, their *unbelief* did send them back to wander forty years in the wilderness, till all their carcases were wasted in it. We lately thought our selves even *entring into our rest*, into the possession of those glorious promises which we have long waited for: but now we are in a wilderness, we know not what to do, we know not what to say; we know not what to think, and our great Provocation is our *unbelief*.

*If we had Faith as a grain of Mustard-seed*, we should remove mountains, we should cast out Devils. Every lust is a mountain that stands up against the work of Reformation. And all unbelief is that dumb and deaf Devil



all that casts us so often into fire and water :  
now some Mountains, some Devils, are too  
hard for Ordinances, for Apostles themselves  
if they were alive, only Faith calls forth the  
fulness of God in Jesus Christ to overcome  
them.

In *Isaiah* 41. 14, and 15. verses, the Lord  
sets a Worm on work to thresh the mountains.  
Alas ! what proportion is there between a  
small Worm, and a huge Mountain ? But fear  
not, I am with thee (saith the Lord.) Here  
is a word for Faith to live upon, and to call  
out an Omnipotent arm to its aid, whereas  
our unbelief doth not only weaken us, but  
even Omnipotency it self, as the Lord Christ  
saith, *He could do no great thing in Nazareth,  
because of their unbelief.*

Beloved, if you would live as Brethren  
in love, peace and unity, then see that your  
Faith do call in God and his Christ unto the  
Treaty. See that your peace hath a word of  
Faith to bottom upon, otherwise every  
Storm will shake, if not overturn the sandy  
foundation of it. *All flesh is grass, and all  
the goodliness thereof is as the flower of the  
field. — The grass withereth, the flower fadeth, but  
the word of our God shall stand for ever.* There  
is more in one word of God to establish a  
lasting peace and union among us, than in  
all the Counsels of perishing Creatures, who  
look beside it.

Had we *Caleb's spirit to follow God fully* in the guidance and assurance of his Word, what a great measure of self-denial and Christian condescension might we obtain to work towards a Religious and a firm Peace and Unity. Whatsoever therefore you strive against, strive especially against the unbelief of your own Hearts.

Secondly, *Against your Pride*: This is a Proclaimed Rebel against Heaven; God will have no Peace with it. And little hope of a stable peace with men, if our Pride stands up to wage War with God.

He that serves his Lusts, will not spare any thing that may serve them, neither with *Haman*, the Blood of an whole Nation, nor with *Absalom*, the blood of nearest Relations, nor with *Herodias*, the blood of most Eminent Ministers, nor Conscience, nor Religion, nor Christ, nor God, nor any thing that will suit his Design.

When *Donatus* was cross'd in the Bishoprick of *Carthage*, he turned Heretick, and fired the whole Empire with his Faction. I fear lest Ambition and Malice have made many Malignants in these days. Shall I say as he, *Fight not against small nor great*. No, fight against all your Lusts: But above all, against this great Lust, this Pride of your Hearts, and against all those *Corruptions* that strengthen



strengthen themselves by it. O that I could in this prevail with you this day, *fortior est qui se quam qui fortissima vincit mania*, He is stronger that ruleth his spirit, than he that winneth a City. Could you overcome these Lusts of yours, you may not only win a City, but preserve and crown your own.

My Brethren, take heed how you serve their ends who do serve their own Lusts. How should they govern you aright, that cannot govern their own Passions? Fleshly Corruption will ever lay before us specious pretences, in all those ways into which our Pride or Passion doth prompt us; but Grace will ever have a jealous eye over them. I never suffered my Passion to work, but I suffered by it, and so undoubtedly shall all they which give way unto it.

I will only bring hither that passage of our Saviour in *Luke 17.* and the beginning of the Chapter, where he shews the danger of those that give Offences, and the Duty of those that suffer Offences.

First, for those that give Offences. (And mark your danger you that do it) *It were better for him (saith Christ) that a Millstone were hanged about his neck, and he cast into the Sea, then that he should offend one of these little ones.*

Secondly, for those that suffer offences, your Duty is to forgive, and Christ well knowing how hard this Duty is to Corrupt Nature, how apt we are to make *Peter's Question, How oft shall we forgive?* Pre-occupates this Objection, and tells us, that if every day our Brother should offend us, and seven times in every day, and should as often declare himself to be sorry for his Offence, it is our Duty to forgive. Hereupon the Apostles startle, and cry out, *O Lord increase our Faith*; who hath Faith strong enough to close with such a Duty as this? Our Faith can hardly work us to forgive our Brother if he offends us but once; but if every day, and if seven times in every day he doth offend, where's the Faith that can master Passion so often to forgive?

Now, mark what Christ Answers, *If ye had Faith as a grain of Mustard-seed, ye might say unto this Sycamine Tree, Be thou plucked up by the Roots, and be thou planted in the Sea, and it should obey you.* Though Christ might point to a Sycamine Tree there present, yet doubtless, that which he did chiefly aim at, was this *root of bitterness*, that corruption which is naturally in every one of our Hearts, indisposing us to Reconciliation; whereby the work is as hard to forgive offences, as to root up spreading Trees.



Trees. Now, if a grain of Mustard-seed will stock up this bitter Root, and throw it into the Sea of forgetfulness, where it may never grow nor appear more; Oh, where is your Faith then! where is this grain of Mustard-seed to be found? If ever the publick good did provoke us to exercise Faith in this Duty of forgiveness, now, even now it doth.

If the glory of one man of one Parish be great in passing by offences, how eminent and exemplary will the glory of a City be?

*To conclude,* Dear Friends, keep your eyes, your ends, your aims Heaven-ward, Christ-ward, God-ward; and whatsoever is against Heaven, against Christ, or against God, be you against it: And whatsoever is for Heaven, for Christ, for God, be you for it. And if *we walk according to this Rule, peace shall be upon us, and upon the Israel of God.* But the Peace that is here spoken of, and *Brotherly Love* being both now adays things scarce to be found, I shall end this my Farewel Discourse with the following Poem out of the Ingenious *Herbert*, Viz.

Sweet Peace, where dost thou dwell? I humbly  
Let me once know. (crave,  
I sought thee in a secret Cave,  
And ask'd if Peace were there.  
A hollow wind did seem to answer, No:  
Go seek elsewhere.

I did; and going, did a Rainbow note:  
Surely thought I,  
This is the Lace of Peaces Coat:  
I will search out the matter.  
But while I lookt, the Clouds immediately  
Did break and scatter.

Then went I to a Garden, and did spy  
A gallant Flower,  
The Crown Imperial: Sure, said I,  
Peace at the Root must dwell.  
But when I digg'd, I saw a Worm devour  
What shew'd so well.

At length I met a rev'rend good old man:  
Whom when for Peace  
I did demand, he thus began;  
There was a Prince of old  
At Salem dwelt, who liv'd with good increase  
Of flock and fold.



He sweetly liv'd; yet sweetness did not save  
His Life from foes.  
But after death out of his Grave  
There sprang twelve stalks of Wheat:  
Which many wondring at, got some of those  
To plant and set.

It prosper'd strangely, and did soon disperse  
Through all the earth:  
For they that taste it do rehearse,  
That vertue lies therein;  
A secret vertue, bringing Peace and mirth  
By flight of sin.

Take of this grain, which in my Garden grows,  
And grows for you;  
Make bread of it: and that repose  
And Peace, which every where  
With so much earnestness yo do pursue,  
Is only there.

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# Closet Employment :

O R,

Several Vertues and Vices particularly Characterized, with pertinent Applications under each Head; fit for every Christian seriously to ponder upon all the days of his Life when he is by himself alone.

## I. Of Truth.

**T**Ruth is like the seamless Coat of our Saviour, without Rent or Division, of Heresie, or Error; it is wove with the fingers of Love, and put upon a gracious Soul by the hand of Faith, which makes her a comely Bride in the Eye of the Bridegroom. *Lord, if my mistaken Soul be misled through*

*through the dim spectacles of Opinion, strip her of that dark Habit, and vest her in the light of Truth as with a Garment,*

## 2. The Creator known by the Creature.

By the pourtraiture of *Hercules Foot* we find the Mathematical proportion of his body; by the visible foot-steps of the Almighty in the tract of his Creatures, we see in part the perfections of the Creator; the Rays of the Sun directs my Eye to their glorious Orb; the Rivals of the Earth to their Fountain-head, the streams of the Sea to their immense Ocean; that Flower of the Field which darkned the splendour of Solomon's Robe, instructs me to contemplate the beauty of the maker. *Clear up, O Lord, the Eye of my dusky soul, that what I cannot reach to by the sight of sense and reason, my Understanding may admire and see thee by faith in thy infinite perfections,*

## 3. Of Prayer.

Faithful Prayer is a winged Mercury, which speeds our Necessities to God himself, and pleads our Infirmities at the bar of Heaven, and that with such winning Oratory, as prevails with the Father of Mercies



Mercies for a Blessing, a promise apprehended by Faith, not returning without the pardon of sin, sealed by the Spirit of God as a Love-token to a Repenting sinner. *Gracious Father, let not, I pray, the multitude of my sins, or the greatness of my transgressions cloud my Prayers, so as to turn them into Air, but let them be as faithful Messengers of my Hearts desires to find Entertainment in the Court of Heaven, and bring down the Pardon of my guiltiness, with the Blessing of Grace, to relieve my wants for my future comfort.*

#### 4. Of Repentance.

The Soul of Man Naturally runs counter to the Commands of God, like our Grandame Eve, after forbidden Fruit, till happily through the grace of God, stopt in the career of her designs by Repentance, as Balaam by an Angel, which shews her Disease in the glass of the Law, also her Remedy in the glass of the Gospel, so that she becomes a gracious Convert, Vomiting up those pleasurable baits of sin, like an overcharg'd Stomack, Luxurious Morfels that made her sick. *So Merciful art thou, O Lord, unto us, which were such Enemies unto our selves, that while we are posting in the high Road of Iniquity to our own Ruine, thou turnest*

*us back by the Angel of Repentance, changing the complexion of our greedy Appetites from cursed Fruit to a Zealous hunger after the Bread of Life ; so good art thou to save us, though against our wills.*

### 5. Of Humility.

Humility is rightly defined the Queen of Vertues, the death of Vices, the Looking-glass of Virgins, and the Receptacle of the Blessed Trinity : She is like the Vertuous Woman, whose price is above Gold or Precious Stones ; her lowly Habitation is a gracious Heart, where she sits Regent amongst other Vertues, who, as so many Daughters, rise up and call her Blessed ; they are all exercised about strengthening the inward Man : Humility levelleth Ambitious desires, Patience teacheth to bear Afflictions, Hope expects a deliverance from them, Charity Relieves the Necessity of the Saints, and covers a multitude of faults ; and Faith lays hold on Eternal Life : Thus shall it be done to the Soul that the King will Honour. Honour, O Lord, the Heart of thy Servant with these high-born Graces, then enter, thou King of Glory, Humility's House, thy own Fabrick, that the Graces may bid thee welcome : Let Humility Entertain thee as her  
graci-



*gracious Guest, Faith embrace thee as a strong Hold, Hope wait upon thee as a sure Defence, Charity relieve thee in thy distressed Members, and Patience bear thy Cross as her Crown of Glory.*

### 6. Of Self-denial.

There is nothing brings more Honour to God and Credit to Man than the Grace of Self-denial, which is a Character of Gods own Teaching, but few will take the pains to Learn it, because they must first be untaught self, before they can be taught the Art of Self-denial. Men generally are apt to study Men, and study Books, both Divine and Moral, to increase Humane knowledge, and set up the Interest of Ambition and Covetousness, that when Times change, and Religion and Ambition come in competition, they will steer their Devotions to all Winds to shelter them from the storms of Ship-wrack; whereas a gracious Heart will endeavour to study that Chymical Wisdom to draw out the Spirit of Self-denial from the Limbeck of Heaven, which indeed is the Quintessence of all the Graces, and makes a Sovereign Antidote against all Malignant Tumors of Self-love; it combates the passions of the Heart, it allayeth the staeous Humours of Pride and Vain-glory;  
it

it suppresseth the Earthy Vapours of Avarice, which poysoneth the Heart, and intoxicates the Brain; it bridles intemperate Appetites, which run like a Torrent, having the wind of Satans Temptations, and our own passionate inclinations to split the Ship of our Souls upon the Rock of Eternal Misery. *Preserve me, O my God, from such disasters by this Mysterious Vertue of Self-denial; render me, I beseech thee, a Disciple capable of this Science; teach me effectually to spell my frailty in this golden Alphabet, place it as a Frontlet before the eyes of my Soul, that I may continually read the out-strayings of my Heart with regret of spirit, that I may change my Affections from the love of the World to the love of thy self, that when the Bark of my Soul shall put ashore, it may safely arrive at the Haven of Heaven.*

### 7. Of Patience.

Patience under the Cross, is like Gold under the hand of the Finer, when sufficiently tryed in the Fire of Affliction, and ordered by the hand of Heaven, becomes a Glorious Crown for a faithful Christian. *Lord, if my Earthy heart be so impatient that it needs Refining, purifie it, I pray thee, of its drossie quality, that it may be brought into a better*



better temper, and be made tractable to thy gracious Designs.

### 8. Of Contentment.

Contentment is a meek submission of a gracious Spirit to the will of God in every condition; it puts the Heart into a Holy frame, willing to subject and lay it self low to the frowns and stroke of Justice, as well as to the smiles of Mercy. *Good is the Word of the Lord* (saith Old Eli.) *If the Lord say, he takes no pleasure in me* (saith David) *let him do to me what he pleaseth*: Learning, with Paul, in every condition to be content. This gracious disposition is like Wax, capable of any impression; or as Clay in the hand of the Potter, which may be molded into any form or fashion. Where there is a suitableness between the disposition and the condition, a man will suffer all things, endure all things with contentment. Take from him (as one saith) his Wealth, his Treasure is in Heaven; cast him into Prison, his Conscience is free; take away his good Name, his Innocency will vindicate him against all aspersions; banish him his Countrey, Jerusalem above is his City of Refuge. *Si fractus illabatur orbis impavidum feriunt ruina vultus.* Though

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the Foundation of the Earth should shake, he will not be moved. It is the mind and apprehension that makes every condition better or worse. Restraints and Confinements to some are as bad as Death, but to others sweet Captivities, places of more Liberty for the Service of God, witness the rejoycings of *Paul* and *Silas*. He that hath Christ dwelling in his Heart by Faith, may truly say, with the Philosopher, *Omnia mea mecum porto*, my Treasure is a hidden Treasure; I carry all within me, and that all I shall carry to Heaven with me. Gracious Lord, who hath the hearts of all men in thy hands, to order and dispose of them to thy own design; impress, I beseech thee, with the seal of thy spirit upon my heart this lovely Grace of Contentment, that I may bear thy Cognisance in every condition; mold it, I pray thee, to such an Holy temper, as my submission to thy will may answer thy expectation: If thou cast me into the Mold of Affliction, let me come out thy contented Patient; if thou take from me all that I have, give me thy self, and I shall enjoy all things. [Christus meus & omnia, If Christ be not wanting, Contentment feels no want.



## 9. Of Peace.

Peace is a gracious Acquiescence of the Soul in God, it is one part of that joyful Tidings proclaimed by the Herald of Heaven, *Glory to God, on Earth Peace, good-will towards men*; yea, it is that Royal Legacy left by the King of Glory to his Apostles, *My Peace I leave with you*; as it was his dying bequest, so it was his reviving salute after his Resurrection, *Peace be unto you*: This is that Peace which passeth all understanding, which keeps our Hearts in the knowledge and love of God. It causeth a cessation of all our Lusts, which War against God and our Souls, it Uniteth God and Man together in a happy Union and sweet Communion in the Court of Conscience, it puts an end to all strife, and begets an harmonious Agreement between man and man. *Blessed Saviour, who art the great Peace-maker between God and Man, who stilleth the raging of the Sea, and the madness of the People, I beseech thee, bridle the floods of my Passions, that they run not over me with noise, calm with the word of Peace the boisterous billows of my warfaring Members, that they swell not over the banks of my soul, sending forth mire and dirt: And since there is a necessity of War in*

*my heart, Lord, convert the enmity thereof against sin and Satan, that the end of this War may be Peace.*

10. Of Love.

Love is a holy flame derived to us from the Altar of God ( who is Love it self ) whose property is to beget the like ; so we come to love God, who first loved us. Philosophy tells us, that Love is grounded upon similitude, Nature instructs sensible Creatures to love their young ; and God teacheth Parents to love their Children, because parts of themselves ; and Children by a reflective relation to love their Parents, as Authors of their being. How much more ought we to love God, who created both Soul and Body. Our Love being but a part of his parental Affection, who offered himself a Sacrifice for us through the flame of his Affection. *Assimulate, O my God, the soul of thy servant unto thee, and let the fire of thy spirit burn up the pile of my sins, purifying my heart, and kindling my Affections, that I may offer up my soul a zealous Holocaust to the flame of thy Altar.*



## 11. Of Chastity.

This single Grace of Chastity will admit of no Cor-rival but God himself in her Virgin-heart, in which she erects a Temple of Love for the Lords delight, scourging out all uncleanness with the rod of Sorrow, dedicating it wholly to the Service and Honour of the Lord, where Love and Beauty, God and the Soul are espoused together in holy affection and sweet communion. Give me, O Lord, what wilt thou give? a clean heart truly devoted to thy service. Though the stains of impure Cogitations and verbal Transgressions may unwillingly and unwarily break in to defile thy Temple; O may the rod of Repentance drive them out; but shield it, I pray thee, from that great abomination of desolation, those deathful wounds of actual pollution to make it a sink of all iniquity, but deck and adorn it with the graces of thy spirit, that it may be made a beautiful habitation for thy honours reception.

## 12. Temperance.

Temperance is as a comly Matron which walks soberly and warily in the wholesom path of Mediocrity, between excess and defect; her actings are to the health both of Body and

Soul, avoiding (in order to Food and Raiment) Superfluity and Sordidness, being fed with Frugality, and clothed with Decency; as to the Soul her Religion very Orthodox, running a most even course between blind Zeal and open Profaneness (like the Sun in its Æquinox between the Winter and the Summer Solstice) hating Enthusiasm, Papiſm and Atheiſm with other giddy opinions coyned out of the Mint of inconsiderate Brains, which begetteth nothing but Division, Contention and Disaffection. *Most holy Lord, who art holiness it self, and delightest in the beauty of holiness, pious hearts, as mansions, where thy honour will please to dwell; square my Religion to the straight rule of thy word, and so fashion my Devotion, as may be most agreeable to thy own mind, neither ceremoniously superstitious, or irreverently rude, but zealously affected in a decent and orderly manner, as may be most suitable to piety, and the honour of thy Majesty.*

### 13. Of Obedience and Disobedience.

A good natured Child will grieve, that he hath offended his indulgent Father; whereas a more rugged disposition will not come into the School of Obedience, without much swinging. *Make me, O Lord, a child of*



of Obedience by the smiles of thy mercy, rather than by the frowns of thy Justice ; draw me by the silken twines of thy Affections, and not by the ruff Cords of thy Corrections ; but if I be so ill-natured, that the rays of thy love will not mollifie my hard heart, let the awful stripes of thy fear make it tender ; so shall thy rod and thy staff comfort me.

#### 14. Of Gratitude and Ingratitude.

Thankfulness is the tribute of our Affections, which we pay as a Rent-charge to the great Lord of Heaven and Earth, by which we acknowledge his property in us, and our Loyalty to him for all his blessings both for Soul and Body ; and nothing can out us of Possession, discard us of our freedom, or cancel the obligation of his love to us, but Ingratitude, that monster in nature, which was one of the grand sins, which ejected Adam out of his Garden of Paradise, into a wilderness of Sin ; transformed Nebuchadnezzar from a man to a Beast, till he returned better manner'd ; and smote Herod in his Judgment-seat, because he gave not God the glory. Great God ! in whose hands are all the Corners of the earth, and the fulness thereof, in whatsoever possession of thy blessings thy goodness please to place me as Tenant for life ; O

*may I esteem it far beyond my deservings, that I may learn to be thankful: And suffer not, I pray thee, my nature so ill to degenerate into Ingratitude, as to alienate thy affections from me, to out me of the Eden of thy favour; and let me not be so blockishly dull, as not to acknowledge thy property; or so arrogantly peccant to rob thee of thy honour, lest deservedly I incur thy righteous displeasure, but ingratiate my heart, I beseech thee, with so good a nature, as I may render my self a more perfect Creature, to give thee thy dues belonging to thy honour, and my self the comfort of thy gracious dispensations towards me.*

### 15. Of Mercy and Justice.

*Mercy and Justice are the righteous Balances of Heaven poized by the Hand of Truth, which weighs to every one the Rewards of Life and death. Mercy is filled with promises of life, Justice with wages of death; Faith lays hold on the Scale of Mercy through the merits of a Saviour: Infidelity draws down Justice, as a Recompence for Iniquity. So righteous art thou, O Lord, in thy ways, and just in thy Judgments, who dispensest to every one after their deservings. Merciful Father, though the magnitude and multitude of my Transgressions be so heavy*  
to



to draw down the Ballance of thy Indignation upon me, yet being Counterpoized with thy Sons merits in the Ballance of Mercy, they shall be found too light to condemn me, and my Faith of sufficient weight to save me.

## 16. Of Faith.

Faith is the Souls Optick, which discovereth things afar off, as if near at hand, though darkly, as in a Glas, yet far surpassing all the Opticks of Astrology, which takes the dimensions of the Orbs, according to the sense, whereas Faith maketh search into Heaven, seeth God Almighty with all his Attributes, in the beauty of Holiness, Jesus Christ his Son sitting at his right hand interceding for us; the Holy Ghost proceeding & coming down like fire to baptize the Saints, with all the Heavenly Quires of Saints and Angels singing *Allelujah* to the King of Glory; yea, it discovereth Hell afar off with all its monstrosity, the reward of our Iniquity, seeth Satan compassing the Earth in persuite of the Mother and her Child to devour them, but overcome by the blood of the Lamb. Thus (O my Soul) with this Optick of Faith thou mayest survey all the wonders of God, making things, invisible to the eye of sense, visible to the eye of Reason.

son. Thus beholding thee ( O my God ) in thy glorious perfections, in thy marvelous works, in thy gracious Attributes, let me experiment thy spirit of grace quickning, thy wisdom teaching, thy power supporting, thy love comforting, thy Justice tenderly chastising, and thy mercy saving me ; let the light of thy countenance, the splendor of thy Majesty so dart upon my soul through this Glass of Faith, that thou mayest be in love with thy own beauty.

Faith, again may be said to be the compass of the Soul, which centers one part upon God, the other upon the heart of man, rounding a Sphear of a new Creation with circles of loove, through which she draws a Diameter by the Rule of the word, which is as a Jacobs Ladder by the hand of an Angel to convey the Graces of God to man, and the Prayers of man unto God. Scale, ( O my soul ) by this Ladder of Faith, the Battlements of Heaven, contend with thy Maker, and let him not go without a blessing ; so shalt thou gain, by the battery of Prayer, a Kingdom by violence.

### 17. Of Hope.

In the greatest difficulties Hope is a comfortable support to an afflicted Soul. When *Epimethens* unadvisedly opened *Pandoras*'s Box,



Box, he let out all the miseries in the world upon himself, but hastily shutting the lid, reserved hope in the Bottom for his comfort. When the waves of Affliction come rowling like a Land-flood upon a man, Hope buoys up his Spirits that he swims above water; it lightens fears, lessens cares, expelleth despair, fills the Soul with magnanimity against all disanimosity; it is a cordial Grace which revives a fainting Spirit from death; yea, though the Lord writes bitter things against a man, and hedgeth him up on every side with thorns of Affliction, yet Hope breaketh through, inclining the Lord to pity: *Though he kill me, saith Job, yet will I trust in him.* When *Ahasuerus's* Decree of Death went forth for the Destruction of the Jews, though *Esther* had failed of her duty, yet *Mordecai's* hope expected deliverance some other way. Endeavour we then to lodge our Hope in the bosom of Heaven, that when the high winds of desolation, the bitter storms of Persecution shall beat down our clay-buildings upon their sandy foundations, our souls may be safely housed upon the stable rock of our Salvation.

Of

## 18. Of Charity.

Amongst all the herbs of Grace planted by the Spirit of God in the Garden of a gracious heart. Charity hath the supreme vertue, it is like the Oyle that was poured upon *Aarons* head, oderiferous to God and Man. This Oyl of Charity is an excellent Remedy to heal the sinful Bruises of the Soul: It expelleth the Poyson of Revenge, it cureth the Plague sores of Envy, Hatred, and Malice, and is of a magnetick power to attract the Iron hearts of Enemies to brotherly Kindness; yea, though a man had all Gifts and Graces, as is expressed by the Apostle, and wanted Charity, he is nothing. Charity is kind, envyeth not, vaunteth not, is not puffed up, beareth all things, believeth all things, indureth all things. So rare are the fruits that spring from the root of Charity. *Pour upon my Soul, O Lord, this Oyl of Love, this Balm of Gilead, this blessed Unction of thy holy Spirit, for the savour of which the Virgins love thee, let me, I beseech thee, experiment the healing vertue, the comfortable effects and fruits thereof in my Conversation, to the joy of my spirit, the benefit of my Neighbours, and all to the praise of thee my Creator.*

Of



19. *Of Faith, Hope, and Love.*

Faith, Hope, and Love, as they are the three Theological Graces of the Soul, so they are Handmaids to wait upon her, all exercised upon an object of promise; Faith beholds it, Hope expects it, Love imbraceth it. Faith looks upon it with assurance to obtain it, Hope waits for it with patience to get it, Love receiveth it with comfort to enjoy it. *Rouze up then thy self, O my drooping Soul, from the slumbers of Sorrow and despair, and milk Consolation from the dugs of the Promises. Art thou poor and needy, the Lord is thy Portion: doth every one reject thee, thy God careth for thee, who hath said, he will not leave thee, or forsake thee. Lay hold on these Promises with thy hand of Faith, secure them unto thee through Hope in thy extremity, so shalt thou enjoy them in Gods opportunity.*

20. *Of Nocturnal Devotion.*

In the deep of silence, when *Morpheus* the black Jayler of the night shackles the outward senses, and lays them to rest under his sable Canopy, then, and then only is the time of a gracious Soul that waits upon God (breaking off sluggish slumbers) to  
awake

awake in God, and to have sweet Communion with him by Meditation, Supplication, and Ejaculation, entring into the secret closet of the heart, where he may examine and read over the *Errata's* of the mispent day, and with the holy Prophet, with tears of Repentance wash them away. This kind of Devotion hath ever been of the *Com* at all times, nothing to interrupt a zealous Votary, but a Clock or a Cock, which are pleasing Monitors of his well-spent minutes; it puts the heart into a holy frame, making it better for the succession of the next day; as *Plato's* Royal guest with homely, but wholesom Collations of green herbs being well-seasoned with the savory Discourse of the Philosopher. Enter then, thou *King of glory* into the heart of thy Servant, though I can give thee but mean entertainment, yet if thou please to honour my Soul with the Graces of thy Spirit, thy own beauty shall bid thee welcome. Be thou, O Lord, a Saviour unto me both by night and by day; rouse my Soul from the slumbers of sin, and unfetter it from the gins of carnal security, from the swadling bands of spiritual darkness, that I sleep not in death; set it at liberty as a bird from the snare, that it may soar up unto thee by the wings of Prayer, and have sweet society with thee before the morning Watch; yea, I say, before  
the



the Morning, and be thou as a bundle of Myrrh between my Breasts, and let Love be thy Banner over me; and since it is thy Precept that I should watch and pray, lest I fall into Temptation, though my outward Man sleep for the support of my Spirit, yet let my Heart wait and wake for thee, that when thou comest, whether in the Evening Watch, Midnight, Cock-crowing, or dawning, I may open unto thee, and give thee Entertainment.

### 21. The Nature of Sin.

No sooner is Man Born into the World, but sin, like a Vulture, seizeth the Faculties of his Infant Soul: So that his Body becomes a Living Monument of his better part, till, like *Lazarus*, from his four days Tomb, it be Miraculously re-animated by the Word of Life. As it is the greater Miracle (O Lord) to raise my Soul from the Grave of sin, which hath not only been four days, but many Years under the power and shadow of Death, so shall it be through thy grace the greater Obligation to make me look upon thee by the Eye of Faith, and the Object of my Soul, as God of my Salvation.

### 22. The

22. *The Devil and the Spider.*

In beholding the Spider, methinks I see some resemblance of the Devil, both Venemous Creatures, and begin their Work alike, one in the centre of her Web, the other in the centre of the Heart; both aiming at one end, which is to kill and destroy, both forming their inviting works out of their Poysonous Bowels: The Spiders Web so curious, that prying Flies are intangled in it. The Devils Work so glorious, that beautified with Objects of Pleasure and Profit, every one more or less is snared in it. Sweep away (O Lord) these Cobwebs of sin from my Captivated Soul; set it at Liberty from the thralldom of Satan, so shall it be delivered as thy Ransomed one, as a Bird from the Fowler.

23. *Of Vanity.*

Great is Diana, was the cry of the Ephesians, to which not only Ephesus, but all Asia gave their Worship: How much greater is the Worlds Diana, vanity, that not only Asia, but the World it self prostitutes its Devotions? She is Attended with three Golden Idols as vain as her self, Pride, Concupiscence,



science, and Lust, the Worlds Trinity, which entertains all Suitors with variety of Honours, Pleasures, and Profits. To this Lady of Honour the Ambitious spirit makes his acquit, esteeming himself as nothing without a bended Knee, a popular Applause, and a turgent Title, which his Fancy feeds upon as the Camelion upon Air, but if crost in his designs by any opposite to his assention, he grows as lean as Envy can make him, like the Birds that fed upon *Zeuxis* Grapes with pecking at shadows. Hither also resorts to this glaring shrine the Idolatrous Miser, whose Hydropick thirst after Gold, like the Horse-leach after Blood, cries, *Give, Give*; his Heart is always digging with the Mold in this Earthy Mine, never satisfied till Death Robs his soul from his silver Mountain, and his Mouth is bunged with courser Earth: Finally, the Luxurious Gallant makes Court to this Goddess of Beauty, who prodigallizeth upon her Wanton all her sinful Favours, which may indulge the Flesh, and please desire with her deeds of Darknes. *Enter not, my Soul, into these their secrets, which lead down to the Chambers of Death, but skip like a Hart over these Mountains of Vanity. Soar with the Wing of Contemplation into a higher glory; let thy aspiring thoughts transcend this Airy*  
R *Arrogance*

*Arrogance as far as Light surpasseth Darknes,  
Heaven surmounteth Hell, where thou maist  
Tribute thy Devotions to a more Beautiful  
shrine, the Blessed Trinity, from whence thou  
maist derive everlasting Comforts, eternal Ho-  
nours, which flie not away upon the Wings of  
Time, durable Riches, where neither Rust doth  
canker, or Thieves break through and steal,  
torrents of Divine pleasure, which shall con-  
tinually chear and refresh thy spirits, where thou  
maist behold with perpetual contentment, the  
loveliness of Beauty, the splendour of Saints,  
and the glory of Kingly Majesty.*

#### 24. Of Infidelity.

The Fool hath said in his Heart, there is no God, so consequently neither Heaven nor Hell, which Atheistical Opinion is too rife in the Hearts of many, who live as without God in the World, without hope of Heaven, or fear of Hell, so willingly incredulous are they of their own safety or Ruine, that though they have the two Testaments, Nature and Grace, the Light of Reason and the Word of God to inform them, the one convincing their Consciences, the other to enlighten their Understandings, yet are they such Passionate Zealots over their Lusts, that they violently court the embraces



embraces of Hell, like *Pliny*, the re-search of his scorning *Vesuvius*; they will doubtfully experiment their own destruction. As in Mercy, O Lord, thou hast given me a Rational being capable of Divine Light, as a true born Christian, let not, I pray thee, the Powers of Darkneß, or my indulgency over sin, muffle my Soul in unbelief, to make me an Atheist, but impress upon my Heart with the Seal of thy Spirit, the true cognizance of thy self, that I may know thee, who Created me, to be my Almighty Father, thy Son, who Redeemed me, my Blessed Saviour; the Holy Ghost, who Sanctifies me, my gracious Preserver: That I may know Heaven a place of Honour, a Kingdom of incomparable Love; Hell a place of Horror, a Lake of intolerable dolour; let the beauty of the one invite my Affections, the danger of the other fright me from sin, and both be objects of my Souls safety.

## 25. Of Pride.

Pride is a gaudy Brat of a Monstrous Nature, begot by the Father of Lies upon a Presumptuous Heart, whose Towing thoughts, and Devil-like Disposition could not soar higher, or center lower than God himself. It was the Serpents suggestion to the Woman, *Ye shall be as Gods, knowing*

good and evil: A Temptation no sooner offered then embraced, which brought a Curse upon her self, her Husband, and Posterity, *In sorrow shalt thou bring forth; by the sweat of thy brows shalt thou eat Bread: The Serpent not exempted, Dust shalt thou eat, upon thy belly shalt thou creep.* So that the Serpent was punished for Lying, Adam and Eve for aspiring and eating. Strangle, O Lord, in Love to our Souls, such spurious Conceptions of the Serpents Pride in our Lustful hearts, that they may not come to the perfection of Birth, which will bring forth death. But if we will not keep within the bounds of thy Commands, but will through too much Curiosity peep into thy secreet Decrees, and intrench upon thy Negative Precepts, thou wilt make us acknowledge thee Righteous in thy waies, and Just in thy Judgments.

### 26. Of Hypocrisie.

Hypocrisie is (*similata sanctitas*) Vertue in appearance, when Vested in her Saint-like Habit, under which sin and Satan doth throwd themselves to deceive the Innocent, not unlike the Earth in the midst of Winter, when Cloathed in her white Raiment, spurious Broods of Toads, Nettles, and Adders lie mantled under her snowy Breasts; but



but when the Sun ariseth in its vigour, her Nakedness is uncovered, and her Deformity appears. So is it with our Earthy Hearts, which Naturally brings forth misshapen Brats of Lusts, veiled through the Devils Policy under the Garment of Hypocrisie, transforming them, as himself, into Angels of Light. Discover, O my God, to the Eye of my Soul, such dangerous Impostors as sin and Satan, that I may behold them in their Monstrous shape with detestation, as the great Enemies of my Salvation, and arise, thou Sun of Glory, with thy beams of Love upon my Soul, and thaw away this rimy Robe from my frozen Heart, that I may appear what in truth I am, the greater Object of thy Compassions,

## 27. Of Envy.

This Torturing Passion is like *Prometheus* his Vulture, which continually Tyrannizes upon the Heart; where it takes possession, it soveraignizeth over the rest of the Passions, not enduring any Competitor in the Commonwealth of Prosperity, subjecting all the Lusts to be subservient to it; if Covetousness come in competition with it for greatness of Reward, Envy will be thankful to the Angel for one Eye to make the Miser

stark blind. If graceful Vertue sit in the seat of Dignity, Envy will endeavour by Ambition to pull her down. If Love cannot win Lady Beauty by fair Treatment, Envy stirs up Raging Lust to deflower her. If Thrift grow up in the Garden of Prosperity, Envy presently sendeth forth Extortion to crop it. If true Valour bear away the Prize of Honour, Cowardise and Vain-glory are employed to asperse it by detraction. This Envy is Attended with two fullen Passions, Hatred, and Malice; the one is a sad sedement of continued Anger, which settles upon the spleen, causing it to swell upon every occasion in opposition to its object of discontent: The other is ever hatching Mischievous designs for Envy's Practice. Envious detractor, Malicious sinner, Hateful maligner, who not only Robs thy self of quiet, but also Thieves away from thy Neighbour his Goods, and good Name. *If thy Passions be so great, that thou must place them somewhere, let me Advise thee to consult thy own heart, study thy own imperfections, where thou shalt find matter enough to work upon, for thy better advantage: Arraign thy Passions before Heaven as Traitors to God and Man: Humbly sollicite the Lord to Metamorphize thy hatred, in love to himself, thy Envy in Charity to thy Neighbour,*



hour, and thy Malice against the suggestions of Satan, that so overcoming thy self through his grace, thou maist be made a Pious Zealot of his Glory.

## 28. Of Anger.

Anger is an Inflammation of the spirits raised from the hot Furnace of Choler; the symptoms are a frowning Brow, a sparkling Eye, and a virulent Tongue, which picks the Lock of discreet silence, and sets at Liberty a multitude of Faults, which was covered with Love, speaking what it should forget, to the dis-repute of Friends and Familiars; it banisheth Patience, breaks the bands of Affection, and distempereth the whole course of Nature; so that it may well be called a short Madness, till brought into a better temper by the Manacles of Moderation, Corrected by discretion. *Impatient Man, if thy fiery Temperature be so predominant, that thou canst not master this blind Passion, think on that Divine Vengeance due unto thee for thy Transgression, let it fright thee out of thy Cholerick Nature, as Piander was affrighted with a clap of Thunder, which made him think that the gods were angry with him: Let the same consideration imprison thy thoughts, but with better Illumination, that Gods Judgments*

*ments are ready to seize upon thee for this thy Frenzie, and pray thou unto him, to change the complexion of thy heart into a holy Zeal against thy Passions, so maist thou be angry and sin not.*

### 29. Of Back-biting.

The Back-biter is a secret Coward, which Wounds at a distance, the poyson of Asps is under his Lips, which he vents by the Engine of a false Tongue, not daring to look his Enemy Truth in the face. The Tale-bearer and Prater are of the same Linage, Children of Mischief, who delight to Fish in troubled Waters, Trumpeters of Folly, founding a false Alarm in seditious Ears, which are as foul Channels, only fit for the reception of stinking Waters; a smooth brow gives them Entertainment, but an Angry Countenance drives them away (saith Solomon) as the North Wind drives away Rain; for where Wood faileth, the fire goeth out, where there is no Tale-bearer, strife ceaseth. Give me, O Lord, what wilt thou give me, that harmles spirit, the spirit of Meekness, that I dip not my Tongue in this Gall of bitterness, and that my Ears be not sponges of foul detraction to nourish prejudice against my Neighbour; prevent me also, I pray, from



from the mirery aspersions of evil Men, who whet their Tongues like Swords, and shoot out their Arrows, bitter words; they encourage themselves in Mischief, and the way of Peace they will not know.

## 30. Of Lying.

A Lyar is much conversant in the Black Art, in that he is continually hammering out Lyes upon the Anvil of his dark Heart. He is like an irregular Clock, which retails falsehood by Minutes, telling them out in gross by a lying Alarum. Amongst all the Societies of Men, a Lyar is a most odious Creature, in that he out-faces Truth by a down-right Lye, as Gehazi his Master, *Thy Servant went no whither*. Or else by Mental Reservation and fallacious Equivocation, as the Devil at Delphos, *Aio te Æacidae Romanos vincere posse*; or else he will palliate his Design with a gloss of Scripture, as Satan to our Saviour, *He will give his Angels charge over thee*; so cunning a Factor is the Lyar to beget Profelytes to the Father of Lyes, winning belief from unsettled Judgments not able to distinguish Light from Darknes, Truth from Error. Great God, who art the searcher of Hearts, discover, I beseech thee, unto me by the light of Truth, the dark inventions

*ventions of my deceitful Heart; set a Watch before my Mouth, that my Tongue run not counter to the Balance of Truth, but order thou my Conversation by the square of uprightness, that I deceive not my self by lying Vanities, or my Neighbours by ambiguous Truths.*

### 31. Of Swearing.

The common Swearer is a black-mouthed Cannon, fired by his own Passions, thundring out Dammes as so many Bullets against the Battlements of Heaven, as if he would Quarrel with his Maker for his preservation. It is matter of amazement, were not God infinitely Merciful, that he break not in pieces like an over-charged Gun, and that he opens not a way to let down speedy Vengeance upon himself. Of all the sins that Man commits, there is the least Profit or Pleasure in Oaths, unless it be for the confirmation of a Lye, for the compassing of a wicked Design, mask'd under the guise of Truth; or to set a gloss of un-sanctified Rhetorick upon a Ranting Speech, framed by that grand Artist the Devil. Tremble thou then, O Profane sinner, at this thy Character, consider the Mercy and Long-sufferance of God, who will not that thou shouldest perish; prevent in time by thy unfeigned



*feigned Repentance the Judgments of God, which thy Oaths, as Messengers to Heaven, invokes to thy destruction. Since Satan and thy own evil Nature hath conspired together to make thee Blaspheme the Name of God; earnestly intreat him to set a watch before thy Lips, that thou offend not with thy Tongue, and to mold thy Heart into a better temper, that thou be not obnoxious to thy sober Brother, or such an Enemy to thy self, as to hasten Ruine to thy own soul.*

### 32. Of Drunkenness.

Drunkenness is a sleepy Potion, which seizeth the faculties of the Soul, locking them up in a Lethargy of sin, depriving them of their Natural Function to the support both of the outward and inward Man, whereby they come to lose their Active Vertues; it stifles the Understanding with fumes of Wine, banishing from it the power of Reason, which distinguisheth a Man from a Beast; it prompts the Will to all kind of Wickedness, and drowneth that Noble Register the Memory in the sink of Brutality, forgetting what it should remember, and remembering what it should forget. Consider then (O Man) with detestation this staggering sin of Ebriety, what a Protean

*Protean Disguise it puts upon thee, that couldst thou see thy Monstrous hew in the Glass of discretion, how thou art reeling headlong in the way to Hell, was enough to fright thee into a sober temper: But while thou art snorting in this deathful sin, in this Swinish security (without infinite Mercy) thou maist awake in Hell.*

### 33. Of Covetousness.

Covetousness is not unfitly called the Root of all Evil, a four Root indeed, slipt from the Crab-tree-stock of our fore-Parent Eve, it generally grows in the ground of all mens hearts, but Rich Soyls are the most natural for it, in that it receives the greatest Nourishment from them, as a thirsty Humour from a Dropsical Body: It bears all sorts of evil Fruits which are desirable for Profit and Delight. It is that Golden *Hesperides* that the red Dragon Guarded for his Minions (till slain by *Hercules*) which all passionately enquire after; the greedy Miser for Wealth, the Ambitious for Honour, the Luxurious for Pleasure; all being Avaritious of Beautiful Apples, no Labour, no Danger seems difficult to obtain their desires, whereas the poor Soul lyes Hunger-starved for want of the sincere Milk of the Word, that it may grow thereby. *Convert*  
we



we then our thoughts from these perishing things to a holy Covetousness after a more durable substance than this eyely Fruit, which like the Apples of Sodom will fade into dust; hunger we after that Tree of Life which beareth twelve manner of Fruits, the Doctrine of the Apostles, which are for the healing of the Nations, through the vertue of the Lord of life, our great Hercules; pray we him to cut down both root and branch of this Hesperides, and slay the Dragon which keepeth Possession; and that he will please to replant us with better fruit ( to wit ) the graces of his spirit, that we may grow up as fruitful Trees by the water-brooks of Repentance, bringing forth our fruit in due season.

#### 34. Of Prodigality.

It is no Paradox to say, That the Prodigal is very covetous, in that all his Lavishments are to gratifie his greedy Passions, that could he enjoy perpetual health and strength, with the unlimited Addition of large Revenues, as fuel to feed his sinful humours, his luxurious Appetite would never be satisfied; yet is he not so unprofitable a member in a Common-wealth, as the covetous miser, who defrauds his Genius to indulge his lustful eye, being a Thief to the Common-wealth, robbing it of Treasure, which

which should relieve his Brother. Whereas the Prodigal is his own greatest enemy, others partaking of his wild Disbursements, though not of his sin; his whole life being as a Dream, his profuse phansie feeding upon all kind of Delights, which may cherish the flesh and pamper Nature, till awakened by the storms and pinches of Poverty, which haply makes him return by weeping, crossto his Fathers house for better shelter, and more wholesome Diet. *O thou Almighty Giver, who dispensest of thy goodness to every one, as in thy wisdom thou knowest convenient for them; if thou please to intrust me with two or three Talents, suffer me not to be so prodigally vitious as to wanton them away upon my sinful Lusts; or so wretchedly avaritious, as to hoard them up unprofitably in the ground of my sensual heart; but that I may improvethem as thy faithful steward, to the best advantage of thee my Lord and Master, that when thou callest me to an account, I may chearfully appear before thee, not fearing thy Curse, but expecting thy Blessing.*

### 35. Of Vain-glory.

The Vain-glorious man is a bundle of Folly, swaddled up in ambitious Bravery, whose airy thoughts, words and gestures, doth meta-



metamorphize his Soul by a kind of *Pithagorean metempsychosis* into a puff of Vanity; his wild phansie draws the circuit of his conceit beyond the Moon; his words like wind bladders him up into a fond opinion of his frothy humor; his gestures so affectionately mimical, that they make him more than ridiculous. *Come not, O my Soul, into this aiery Element; let not vain-glory swell thee like a Bladder in an overprizing conceit of thine own weakness; but let Sobriety moderate thy Passions, Temperance regulate thy Affections, Humility bridle thy desires, that thou mayest be a friend to thy self, and not a foe to others.*

36. Of Presumption and Desparation.

The Serpent having bitten our first Parents with this infectious sin of Presumption, afterwards sets upon Cain with that stinging sin of Desparation: Both which are the great Master-pieces he useth to batter the Rampire of our Righteousness, that so he may the more easily let in death into the heart, the Souls Citadel: one commonly follows the other, as that little ravenous beast follows the Lyon for the reversion of his Prey. It is the great design of Satan, to hush a man asleep in a carnal security, that he may spend the prime and flower of his years in a presumption.

sumptive way of sinning, in hope of an after Repentance ; but if he chance to look back in the Evening of his age , the Devil rouzes the Conscience as a sleepy Lyon to to fly in his face, which returns him into his former way of Presumption, or else exposes him to the devouring teeth of Desparation. *Shield me, O my God, with thy preventing Grace from such miscarriage, that passing through the Red Sea of this World, I may steer my course by the gale of thy favour, between Silla and Carybdis, the rocks of Presumption, and the Gulf of Desparation, till I safely arrive upon the coast of Canaan, the promised harbour of eternal Rest.*

### 37. Of Vertue and Vice.

Narrow is the way that leads unto life, and few there be that find it : but broad is the way that leads unto death, and many there are that go in thereat. At the entrance of the one stands Vertue in her sable dress, like *Rachel* mourning for the loss of her Children, and will not be comforted, crying with Wisdom in the open places of concourse ; How long will ye simple ones love Simplicity, ye Scorners delight in scorning, and Fools hate knowledge ? Turnye at my Reproof, behold, I will shew you the way  
of



38. *Of the World.*

As the Wilderness of sin was a place of  
trial, and trouble to the murmuring Is-  
raelites in their way to *Canaan*; suffering  
S hunger

hunger and thirst with the sting of Serpents, for Rebellion and Disobedience: so is the World in general to us all, full of variety of Vexation of Spirit for Sin and Transgression. Some are hungry, and thirsty, and cold, and naked, pinched with poverty; others surfeiting with prosperity, through fulness of flesh sticking in their teeth, their fiery Lusts, as so many Serpents, gendred by Satan, upon their Sin-bearing hearts, sting them to death without the mercy of a Saviour. *Blessed Redeemer, who hast healing under thy wings for every disease, cure, I beseech thee my wounded heart, being sorely bitten with the venomous Teeth of my Viperous Passions, direct the eye of my soul (as the Israelites to their Brazen Serpent) to look up unto thee for my speedy Remedy, that so passing through the briers of this wilderness of sin, or sinful wilderness, I may safely enter by the Conduct of thee my great Joshua, into the promised land of Eternal Rest.*

### 39. Of the Earth.

When I look upon the Earth invellopt in her misty weeds; methinks I see her sit, as a disconsolate widow, mourning the Suns absence, to exhale those Vapours from her clouded brow by the vertue of his glorious



ious beams? So if my foggy Soul be  
 nighted under the dark Canopy of sin and  
 Error. Lord, let the shining of thy WIL-  
 dom enlighten the eyes of my understand-  
 ing that I may see thee in thy beauty, to  
 the great comfort of my Soul in the frui-  
 tion of thy Spirit.

## 40. Of Light.

Light is a comfortable emanation breath'd  
 from the mouth of God; *Let there be light,*  
*and there was light*; without which the  
 Fabrick of Heaven and Earth was an abor-  
 tive swaddled up in the mantle of obscu-  
 rity; it distinguisheth Colours, discrimi-  
 nates objects of various forms, properties,  
 and qualities, with their several dimen-  
 sions; it shews the great perfections of the  
 Creator in the visibilty of the Creatures, e-  
 specially in that choice piece called, *Man*  
*the model of the greater World*, whose intel-  
 lective Soul is made capable of a twofold  
 light (like the Sun and Moon) Grace and  
 Nature, the one giving shine to the Science  
 of Divinity, the other of Morality, where-  
 by we come to know God in us, and us in  
 him. 'Lighten, O Lord, I intreat thee, my  
 'dark heart, which indeed is no better  
 'than a confused Chaos invellopt with the  
 S 2 clouds

clouds of sin and ignorance shine upon it with the light of thy countenance which may discover unto me my deformity, making me seek for better perfection in the knowledge of thy will, and practice of thy wor dwhich is a Lanthorn to my feet, and a light unto my paths.

*41. Of the Sun.*

That glorious Lamp the Sun hath several Properties according to the Subject-matter it meets with; it hardens Clay, and melteth Wax, its beams lighting on a stinking Dunghil, causeth a noisom savour, but darting on a fragrant Garden, produceth a pleasant smell. 'Cleanse my heart, thou 'Son of Righteousness, of the filth of sin, 'by the vertue of thy precious blood, that 'it may not be exposed to the influence of 'thy rays as a putrid substance, but as a 'Nursery of graceful herbs; not as stubborn Clay, but as soft Wax, capable of the 'Impresses of thy Image; so shalt thou be 'unto it the savour of life unto salvation, 'and not the savour of death unto Damnation.



## 42. Of mans Heart.

The Heart of man came a rich soil out of the hand of God, capable of bringing forth rare fruits of Righteousness, but the wild Boar breaking in upon it, so rooted and digged it, that it became a Wilderness of sinful Weeds. ' O may that gracious hand ' so husband my wild and barren heart, pulling up those brambles of iniquity, and ' sowing in it such seeds of Grace and plants ' of Vertue, watering it with the dew of ' his spirit, and fencing it with his blessing, ' it may become a Garden inclosed, fit for ' the Lords delight.

## 43. Of Riches.

Riches are but golden balls, which the world trundels before her Minions in the race of this life, which they, with *Atlanta*, greedily snatch up to their utter undoing, losing the benefit of a better prize, the Graces of Heaven : For earthly Riches do but clog the wheels of the Soul, which drives Heavily on like the Chariots of *Pharaoh* to destruction ; not but that Riches are the Gifts of God , and Instruments of much ' stewarded : ' man being over

over apt to bless his soul in them, he honours the Creature more than the Creator. Admit, O Worldling, that thou couldst, with *Alexander*, compass the whole World, and that thy Lordships were richly stored with all kind of Cattel, feeding with more sober security than thy self, thy Egyptian Granaries stuffed with Corn, thy Coffers filled with Gold and Silver, sumptuous houses promising perpetuity to thy Name and Posterity, with all which thou mightest indulge thy soul for many years; yet consider the casualties, thy Goods may be driven away with *Sabeans*, thy Barns eaten with Rats and Mice, Thieves break in and steal thy Treasure, the Elements enemies to thy Houses and Children, and lastly death, with the Fool in the Gospel, robs thee of thy soul, who then art of all men most miserable, if thou hast not with *Jab* laid up inward Riches in the Treasury of a good Conscience, which will strongly fortifie thee against all Assaults, and chearfully bear thy Charges to Heaven: whereas other Riches, as heavy Plummets, will sink thee to Hell. What got *Midas* in the Fable, by his Grant from *Apella*, to make his fingers, as Philosophers stones, to convert by touch all things into Gold, that when he would have taken pleasure in his glittering Joys, his stomach



much craving more suitable meat, was choakt to death with Golden Morsels. Convert we then this Fable into a real truth, which will afford us better profit. Be thou avaritious in the pursuit of a better Treasure, by thy Orisons summon Heaven to instruct thee in this Art of Conversion, this holy Chimistry, that thou mayest change all things into the Gold of Grace. Art thou in love with rich Pastures? Christ the Shepherd of thy Soul will feed thee in fair Meadows with running Rivers. Doth full Barns delight thee? make Heaven thy Store-house for Bread of Life. Doth glittering Wealth steal away thy heart? cast it upon the waters of Poverty, and it will bring thee an income of everlasting Riches. Doth costly Buildings take up thy heart? lay thy Foundation on that Corner-stone, where thou shalt have a building made without hands, not to be devoured by the teeth of time. Wouldst thou establish thy Name to all Posterity? get that white stone, in which is a new Name written to perpetuity. And which, beside all these external Accommodations, superadds that Joy which is unspeakable, and full of Glory, which will be lengthned out to Eternity.

## 44. Of Honour.

Honour is as light as a Feather, pufft up and down by a popular breath, according to the ebbing and flowing Tides of inconstant Affections; witness proud *Haman*, who in his conceited thoughts did herauldize to himself his own Dignity, in riding upon the Kings horse with Royal Habiliments. How gloriously did the Sun of his Honour arise upon the sphere of *Ahasuerus's* favour? and how suddenly was it blown amongst the clouds of his Displeasure by the breath of a Woman? With what Admiration did *Marcellus* ride in his Chariot of Triumph after his great Victories, and presently by the turning wheel of Providence, his Reputation overthrown and Laid in the dirt. So inconstant are the Felicities of this Life, like beautiful Flowers in the Garden of the World, making a Rape upon the beholders Eye, courting all the senses to gather them, which fades away in the space of a day. Let not then (O Lord) the Magick of these outward Prosperities, so charm my Senses as to idolize such fleeting objects, which glide away as a water-brook; but arrest thou my Thoughts upon a more permanent beauty, the injoyment of thy self; that when Death shall gloom me  
the



the light of this life, thou mayst beam my Soul  
with eternal Glory.

## 45. Of uncertain Friends.

Solomon tells us, That Riches take wings and fly away, so doth uncertain Friends follow after, leaving their *quondam* Cor-rival, a pitiful object of Misery and Poverty, whose Affections doth ebb and flow, according to the turning Tides of Prosperity and Adversity, as if Nature created a new Metamorphosis in their souls. But happily, O forsaken man, mayst thou find some sure Friend, some faithful *Achilles*, who will cleave unto thee in thy necessity, whose love is grounded upon some better Principles, than upon such affecting Foundation of inconsistency. Sanctifie (O Lord) every Condition with Contentment unto me. If in thy righteous Judgment thou take from me all outward support, it is that I may lean more surely upon thy self: though the Gusts of Adversity storm the out-work of my Body, let my Soul, through thy Grace, retreat unto thee as a stronger Fort. And be thou, O Lord, a faithful Jonathan to cheer my Spirit in my extremity, with thy oil of Charity.

## 46. Of Poverty.

There is no greater Tryal to a Child of God, than to bring him to the Touchstone of Poverty, which will discover him Christian proof or not, whether his Graces be true or false, Gold or Brasse: so was the Patience of Job proved by that grand Artist, Satan; whose Arguments to God, was, *Doth Job fear God for naught?* wherefore God suffered him to touch Job in his Estate, in his Children, in his Body, and all to try this Saints Patience, and to defeat the Policy of the Liar. *If in wisdom, O Lord, for my Souls good, thou take from me what I have, it is but what thou freely gavest me at first. If thou strippest my body of outward raiment, clothe my Soul (I pray thee) with thy righteous garment. If thou nippest my outward man with Winter Poverty, Summer my inward man with the grace of integrity, that so I may appear in thy gracious Eye a right-begotten Child, and not a Bastard.*

## 47. Of Prosperity and Adversity.

Prosperity and Adversity are two great Engines with which the Devil useth to batter the heart of man, to make it malleable to



to his designs. If the scorching rays of Prosperity will not make man forsake his garment of Integrity, he will endeavour by the boisterous blasts of Adversity, to drive it from him: both was experimented upon Job, but in a different manner. God gave Job Riches for his Uprightness, but the Devil made him Poor by taking them away (but not his righteousness to his sorrow) leaving him an Addition of Boils and Bitches, which made his body as sore as his soul, which was grieved with uncomfortable Friends. So able art thou, O Lord, to preserve man in every Condition; mangle all the malice of Satan: but since there is such danger in these extreams, fix, I beseech thee, my unstable Soul in a middle Sphere, that Prosperity may not make me forget thee, nor Adversity forsake thee, but feed me with Food convenient for me.

## 48. Of Afflictions.

Some men are so licentiously wicked, that having woted away their Fathers blessing, they make themselves miserable by demerit, even to feed upon sharp and short Commons, till by the scourge of Affliction they are made to retreat to their Fathers house for better Provision. So God oft times deals with

with his rebellious Children, as a loving Father with his extravagant Son, who will not give him according to his lavish Appetite to make him worse, but with the Prodigals Father, sends him abroad to feed upon the Husks of Misery, till he return better qualified, happily appointing him a Garden to relieve him from starving. O merciful Father, since my Exorbitances, hath made me uncapable of a more immediate blessing from thy own hand; yet bless me, O my Father, in that providential way thou appointest for me, so I may have Food and Raiment, I will thankfully be content, not repining at the Prosperity of others, whose better Ingenuity hath made them capable of a greater Portion, but shall account it a happiness, that thy offended Clemency doth place me in the lowest forme above my deservings; and if thou shalt think it needful for me to feed upon the Wormwood of Adversity to quell my luxurious Appetite, Oh! may it be as wholesome diet to prepare my stomach for the bread of Life.

As the waters of Marah could not be drunk by the thirsty Israelites, they were so bitter, till sweetned with a bough cut from a Tree; so are the Waters of Affliction when seasoned with the Branch of Christ Jesus, to comfort the Vitals of a sin-sick soul, and is as a Julip to cool the feverish distemper



per of our Concupiscence. *If thou, Lord, still please to hold forth a bitter Portion to me, let me receive it by the hand of Faith, and drink it as the Cup of my Salvation.*

Some things in appearance seem Instruments of much Cruelty ; as the Caustick, Saw, and knife, which being put into the hands of a wise Chirurgeon, are of excellent use for the preservation of life, in the cutting off a putrid member : so are Afflictions in the hand of God to pare away the proud flesh from our sin-swoln hearts, and to dismember us of our sinew-corruptions. *Wise God, which knowest a Remedy for every Disease, where my soul is festred with the Gangreen of sin, let the Caustick of thy word be my Cure, that so I may come to thee, though halting, with the loss of a right eye, or right hand.*

Experience teacheth, That the nature of Thunder and Lightning is to purge the Air of hurtful Vapours which infests our Bodies : Such are the Judgments of God to clear away the foggy Meteors from our cloude souls, raised by the fiery suggestions of Satan. Since thou, the great Commander of Heaven and Earth, directest the Intelligences for the health of our bodies, how much more good art thou unto our souls the images of thee our Creator. *If the Lightning of thy Grace will make tender our obdurate hearts, it is requisite that*

*the Thunder of thy displeasure should fright us into obedience, rather than that our souls should perish, so shall it be good for us that we have been afflicted.*

He that goeth out of the path of Gods Commandments, forsaketh his own safety, runs out of life, into the shadow of death, out of the Protection of the Almighty, into the Liberties of Satan, where his life is in hazard every hour through the wounds of sin without the mercy of a gracious Samaritan. Lord, if my unwary soul chance to stray out of the narrow tract of life, into the broad way of death, O may the rod of thy love drive it in, that I may walk with more caution, having my feet shod with the preparation of thy Gospel.

#### 49. Of Life.

Natural Objects of instability instructs us of our frailty, a bubble, a vapor, a shadow, a flower, are all Emblems of our Mortality, which make their appearance, like *Philips Page*, to mind us, that we are but men, every day liable to the stroke of Death. Yea, man himself may read his nullity in his own Mirror; for how many comes upon the Stage of this World, and suddenly returns off, as if they would on-  
ly



ly shew they had a being ; as if Nature gave them breath presently to bequeath it to death. Some, with *Heraclitus*, acts a *Lacrimæ* from the Womb to the Tomb ; others, with *Democritus*, a longer Comedy of much Vanity, whose *Exit* oftentimes produceth a sad Catastrophe, making more hast out of the World by the pangs of a sudden Death, then they came into it by the Throes of their Birth ; so fragil and uncertain is our condition. ‘ Muse we then our souls on these animate and inanimate Ideas of our short-lived Being. What a curious Fabrick is that Chrystaline Hemisphere the Bubble, as if nature composed it on purpose to remonstrate unto us by its sudden non-entity, our Fragility. A Vapor which is the extract of all the Elements, how soon is it reduced to its first Principles, to shew us our speedy return to our original dust. The *Umbra* of the *Gnomon*, how insensibly doth it steal away our time, instantly hiding it self among the Clouds, till it receive a second Being from the Sun, which shadows forth unto us our vanishing condition to our earthly Bed, till the Son of Righteousness reanimates us to eternal Happiness or Misery. That Golden Flower of Affection, the Marigold, enough to dazel the eye of  
‘ the

' the Beholder, doth emblemize unto us in  
 ' the space of a day, our Infancy, Youth and  
 ' Old Age. But admit we some of our  
 ' Temperaments be so good, that the storms  
 ' of sickness doth not violate us in the Bud,  
 ' or sudden death deflower us in our full  
 ' blown Glory, yet considering the Sun of  
 ' our life is in its verticle point of its Declina-  
 ' tion, the whole being but a span shortned  
 ' by every days succession, and that upon a  
 ' moment dependeth Eternity. Let us not  
 ' be such Enemies to our selves, to neglect  
 ' so great an opportunity of a more permanent  
 ' life; but learn we to busie our thoughts  
 ' upon that heavenly Decree of our Morta-  
 ' lity, and daily to live the life of Grace, as  
 ' every day expecting the Dissolution of the  
 ' life of Nature, that so when the ship of  
 ' our life shall run upon the ground of our  
 ' Grave, we may purchase to our selves a  
 ' new life, which shall triumph over time  
 ' in a Kingdom of Glory.

## 50. Of Death.

*Alexander* Questioning *Diogenes* why he  
 pored upon a pile of dead mens Bones?  
 Answered, to find out his Father *Philip's*  
 Skull, if possible he could difference it  
 from others: A Reply as suitable as his re-  
 search,



search, both enough to flag the Plumes, and darken the splendour of the Young Gallants Glory, for Objects of Mortality seriously contemplated, are but dusty Characters, wherein we may read our own nothingness, & rebate the swelling Humours of Honour, Beauty, and Valour, seeing Death makes no difference between Persons and Qualities, between Royal and Plebeian Dust; the Worms no difference between *Nereus* and *Thersites*, Beauty and Deformity; the Earth no difference between Noble and Ignoble, Rich and Poor, being all retaken into the Womb that bore them, unless it be the Addition of a Golden Epitaph upon a Marble Cover-lid to Emblemize their past Greatness, if not their Goodness; whereas poor *Irus* goes more silently to his Bed of Earth than rich *Cræsus*, not burdened with such thick Clay. Gaze we not then on these gilded Vanities, which like Basilisks Wounds us to death; let not our Passions Sovereignize over our Affections, to make us neglect the fruition of our future felicity, and consequently incur everlasting Misery; but muse we our Souls upon our Death-day, as our second Birthday; upon our Corruption as a new Generation to a new Life, that so we may not forget our return home, laden with the Rich Treasure of Heaven, the Works of Faith, Repentance, and  
T Obedi-

Obedience, with which we must encounter, yea,  
Conquer both Death and our selves.

## 51. Of Hell.

To omit the vain Disputes where Hell is, and to pretermitt the fabulous Fancies of the Poets concerning Hell, that the burning Mountains of *Vesuvius* and *Ætna* are the Entrances to it, and *Pliny* pressing too near to search the secrets of *Vesuvius*, was stifled to Death. Sure I am, where Heaven is not, there is Hell, the certainty of it, prepared for the Damned Devils and Reprobate Sinners, the Word of God declares unto us; *Tophet is prepared of old, the burning thereof is fire and much wood, the breath of the Lord, like a river of Brimstone, doth kindle it.* It is that *Gehenna* wherein is continual weeping and knashing of Teeth, that fiery Gulf which never goes out, where there is no Society, but what will augment our Misery, the Devil, his Angels, and Reprobate men, where the Worm of Conscience is ever gnawing, the fire of Gods wrath ever burning, where all the Senses, according to their severall Properties, are gulft in misery. Those wanton Eyes which were ravish'd with every Beauty, are afflicted with hideous Objects of gashly Ghosts. Those Ears  
which



which once were nothing but sponges of Folly, are now affrighted with the noise of howling Devils. That dainty Nose wholly delighted with sweet Odours, and rich Perfumes, is stuf with the noysom stench of burning Sulphur. That curious Palate which could relish nothing, but what was far fetch'd, and dear bought, the richest of meats and drinks, is miserably bitten with hunger, and scorched with thirst. The Understanding which would not know God and his Will, is wrack'd with the knowledg of Eternal Torment. The Will which ran like a Torrent into the Sea of Delights, is there overwhelmed in the Ocean of Misery. The Memory made to be the Key of Knowledge, is grievously tortured with the remembrance of lost Felicity. Thus every Sense, Faculty and Member is everlastingly wracked, tormented, afflicted. 'Known unto thee, O God, are all thy works, which Praise thy Name, yea, Hell it self, which thou madest for thy righteous Judgment, doth shew forth the same. As thou art God Almighty, so thou art infinite in every place: thou art in Hell by thy Judgments, in Earth by thy Grace, and in Heaven by thy Glory. Hell speaks thy Justice, Earth thy Mercy, Heaven thy Goodness. Thou art as well just in thy Goodness, as good

' in thy Justice : O then I pray thee, that I  
 ' may prevent thy Justice by my Goodness,  
 ' and that thy Justice may crown my Good-  
 ' ness, which to obtain while I am in this  
 ' middle Sphere between Hell and Heaven,  
 ' let the one, I beseech thee, in a holy fear  
 ' fright me from sin, which leads to Destru-  
 ' ction ; the other in a filial Affection in-  
 ' vite me to grace, which leads to Salva-  
 ' tion.

### 52. Of Heaven.

Heaven is such a glorious structure, that  
 it flags the Plumes of Contemplation to soar  
 up unto it ; and that only by the way of  
 Gods Footsteps in the frame of the inferior  
 Orbs, and the speech of his word. *The hea-  
 vens declare the Glory of God, and the Earth  
 sheweth his handy work*, which, indeed, sur-  
 passeth Admiration, that two such heavy  
 Elements being conglomerated into one  
 spherecal body *in meditullio aeris inhaerentem*,  
 should, as it were, hang by Geometry, only  
 supported by the Pillars of the Air in its  
 triple Regions of several tempers ; over  
 which is the Fire qualifying and correcting  
 the Airs coldness, so that by the Tempera-  
 tures of all the Elements, living Creatures  
 are composed, and the Universe preserved.

Ascend



Ascend we now unto the Spheres of the Sun and Moon, the great Luminaries of day and night, with the rest of the fixed Stars, whose influences gives a quickning vigor of life, and motion to all Vegetable Beings. From thence view we that glittering Vault, that Azure Canopy inamel'd with so many sparkling Diamonds, that *Galaxia*, as is feigned, the White Rode to Heaven. Climb we from thence to the *primum mobile*, that great Wheel of the World whirled about by the hand of Heaven, which gives motion to the lower Spheres. Now the Eye of Contemplation begins to dazel, laying aside the Opticks of Sense and Reason, take we the prospective of Gods word, which commits to the Eye of Faith, and discovers unto us in part, the superexcelling Beauty of the Heaven of Heavens; that great City the new Jerusalem, *whose walls are of Jasper, the Foundation of several pretious stones*, which the holy Ghost illustrates according to our Capacities; *the twelve gates twelve Pearls, and the street of the City of pure Gold, as it were transparent Glass. In the middle of it the River of life, as clear as Chrystal, and on each side a Tree of Life, which bare twelve manner of Fruits every month; and the leaves of the Trees were for the healing of the Nations.* This City needs no light of the Sun or Moon, for

the Glory of God doth lighten it, and the Lamb is the light thereof. Such glorious things are spoken of thee, thou City of God, whose Citizens are Saints and Angels, God the Father the, Temple; God the Son, the Beauty; God the Holy Ghost, the Love. In this City we shall receive high Dignity, conceive mutual amity, flourish in Eternity, shine in Charity, rejoyce in Piety; by knowing God we shall see him, by seeing God we shall love him, and by enjoying God we shall praise him; we shall see God with Affection, possess him with Consolation, enjoy him with delectation. Here the mind is filled with the Torrent of Divine Pleasure, the heart satiate with Divine Love: here are living Fountains, pleasant Valleys, delicious Gardens, the height of Felicity is superexcelling Glory; this Bride-chamber of festivity, superabounding jollity. From this Mountain of Spices, from this Watch-tower of heavenly things we shall see the Comeliness of Honour, the splendor of Saints, and the grace of Kingly Majesty. In this bosom of security, there is Rest from Labour, Peace from Enemies, Pleasantness of novelty, security of Eternity, and sweetness of the Vision of God. How sweet then is it to meditate on this City, but much sweeter will it be to be refreshed in it, to be possessed



essed of it, to behold him, who is the Bridegroom of the Soul, the Prince of Glory. O most Glorious Creator, who art the perfection of Glory, and thy habitation is in Glory, who art clothed with Majesty and Honour, and deckest thy self with light, as with a Garment, and stretchest out the Heavens like a Curtain; how insearchable art thou in thy wisdom, and thy ways past finding out? how shall dust and ashes praise thee? how can I magnifie thy Name in thy wonderful works, which are unutterable, unconceivable, unexpressable? what I cannot comprehend, I will admire, and what I cannot sufficiently admire, I will rest content with thy favour here, in hope of injoyment of thy Honour hereafter. To thee, O Lord, be Glory, Eternity, Immortality, Praise and Thanksgiving for ever and ever. Amen.

I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the above named matter. I will refer you to the enclosed copy of the report of the Committee on the subject of the same, which will show the course of the matter. I will also refer you to the report of the Committee on the subject of the same, which will show the course of the matter. I will also refer you to the report of the Committee on the subject of the same, which will show the course of the matter.



A

# Looking-glass for our *English* L A D I E S.

O R,

## Daily Directions for their Dress and A P P A R E L.

Vertuous Ladies,

I Shall here give Directions to you for your Dress and Apparel, that so you may walk in this degenerate Age, as Women professing Godliness; and not as those that by their naked Breasts and Fantastick Garbs are (and alas there is too many such amongst us) an Abomination to the Lord.

First then for the Time: Your Clothes may not be used every day alike; Times and Seasons are to be observed. There is a time of Fasting and Mourning when they must be laid aside, according to the Practise of Gods Servants, who have clothed themselves with Sackcloth upon such Occasions, to signifie, that they were unworthy of the worst Attire. And this did God give in charge to his people Israel, that they should put off their or-  
na-

*naments from them, that he might know what to do unto them.* In times of Mourning, then they are not fitting, courser Attire is then best befitting; neither may be for every ordinary days wearing. In the days of Rejoycing and Publick Solemnity, these are fittest to be worn: For this was the Rich man in the Gospel taxed, *he was cloathed in purple and fine linnen every day.* He is not simply condemned for wearing these, but for a daily using of those costly Ornaments, making them, as it were, his Working-days Attire.

Secondly, for the *Manner*, we have the Apostles Rule, *Adorn your selves in Modest Apparel, with shamefacedness and sobriety, &c. which becometh Women professing Godliness.* So then in Ornament, as in every thing else, our *Godliness, Modesty, and Sobriety* must appear. It may not then be strange or garish (which argues neither Modesty nor Honesty, but Levity and Inconstancy) but according to the sober Custom of our Countrey, from which we should not vary; for how monstrous and ugly is that part which agreeth not with the whole Body?

Neither may it be differing from our Sex, but according thereunto; *The Woman shall not wear that which pertaineth to the Man, neither shall a Man put on a Womens Garment;*  
for



*for all that do so, are abomination to the Lord.*  
The Law of Nature and common Honesty condemns to have Women Mannish, and Men Womanish in their Attire. Oh then our sin!

Nor may it be above our *Places, Callings,* and *Degrees.* As God hath placed some Men above others, so ought Men to fit their Attire and Habit, according to the quality of the places wherein they are. So *Joseph's* Ornaments were to put a difference between him and the Inferiour Princes of *Pharaoh's* Court.

Neither may it be beyond our Means or Maintenance, but according to our Ability, in our places wherein we are: For to go as fine and costly as the foremost in our Rank, is not sobriety: Our change and estates must be respected, and accordingly must we cut our Coat, and have our Ornament.

Nor may they be the Ornaments of Light House-wives, or of known dissolute Persons; it is not Modesty for Women, professing the Gospel, to go like Whores, or to imitate them in their Strumpet-like behaviour. Christians ought not to seem to be such as indeed they would be loath to be: Neither may it any way tend to provoke inordinate desires in our selves or others,

others, but such as may express the Vertues of our Minds, being correspondent to Decency and Holiness. Thus we see the Manner.

Thirdly, for the *Measure*. Excess of Ornament is to be avoided, we may not have too many on our backs, nor in our Wardrobes. *Go to now, you Rich Men, weep and howl for your Miseries that shall come upon you: Your Riches are corrupted, and your Garments are Moth-eaten, and shall not these Witness against you?*

In Ancient times such were counted infamous as did exceed this way; so *Graccus* noted *Nævius* for a Licentious Fellow for having on his Hands more Rings than one. Beware then of excess in this kind, seeing both *Heathen* and *Heaven* doth condemn it. It is a sin that goeth not alone, but draws many after it: For, first, excess in Ornament doth cause thee to abuse thy Wealth, and makes thee spend it on needless and superfluous Uses, when thou oughtest to spend it better, as in Relieving of the Poor, and such as are in want.

Secondly, It is commonly maintained with Covetousness and Injustice: When was more Pride and Bravery? And when more Oppression and Cruelty? What greater cause of Bribing, and Extortion, of Fraud and



and Cousenage, of increasng Fines, and inhauncing Rents, than this excessive Bravery? *Pride* must be maintained, though it be with sale of *Faith, Conscience, Religion,* and all.

Thirdly, It is a Thief of *Time*. Many a golden hour is spent in casting how to be most brave, and what Fashion doth best become them: And many an hour is spent in pranking and trimming of the Body, in the too accurate and curious culture of it. Had *Plantus* lived in these our times, he would never have wondred why dainty Dames are so long in trimming of themselves, if he did but see what a shop of Vanities and Fooleries they bear about them. See here a cause, why such as are most brave, are usually most ignorant and impenitent: Alas, they have no time to adorn their Souls with Gods saving Graces; they dress themselves by the Hour, and therefore can Pray but by the Minute; they want leisure for the one, so much is taken up about the other.

And in a word, what more impoverisheth the Common-wealth than our excessive Bravery? Our Monies and our chief Commodities are daily Transported into other Countries, and what comes in lieu thereof but *Apes* and *Peacocks*? Costly stuffs, silks, and velvets, gold and silver Laces, Feathers, and

and such like Toys, for giddy pated Fools, which within a few days wearing, must be cast off, and given to some Serving Man or Maid, and soon after become good for nothing but to adorn a Dung-hill. See then what a fruitful Mother of much Wickedness *Excessive Bravery* is. Let it therefore be avoided of all such as bear any Love to themselves or to their own Countrey.

The last Rule to be Observed, doth respect the *End*, and that must be, not the priding up thy self, or to cause the Eyes of others to be set upon thee, but Gods Glory, while thou dost adorn his Temple: See then, that that be thy chiefeft aim. And moreover look thou make a spiritual use of the Ornaments thou wearest. Remember the Body is more worth than Raiment, and the Soul more worth than thy Body: Affect not therefore the Adorning of thy Body more than the Adorning of thy Mind; the Jewel is far more worth than the Cabinet wherein it's kept; and the thing covered is more to be respected than the Case that covers it. Again, let the Adorning of thy Body put thee in mind of thy shame and Nakedness, in respect of sin. There is a Wound, else what needs a plaister? And these plaisters, though they be of Silk or Velvet, argue, that under them are some loath-



loathsome sores, which being seen, would shame us. Before Man sinned, these Ornaments would have Adorned him no more than a silken case a sweet Rose; but when his Beauty became blemished by sin, then was he driven to seek for Ornaments, and on his *uncomely parts to put on more comeliness*, supplying Natural defects with the helps of Art. Were this well considered, the best Ornaments would bring rather cause of blushing than of boasting. Hath a Cripple, who hath lost his Leg, any cause to brag of his wooden stump? Or a Thief any cause to boast of his Bolts, or glory in his brand and mark of Felony? What more cause have we to brag of Ornament? This is that which indeed should humble us, as being a continual Testimony of our sin and shame. Let us then use them as a daily Monitor, to put us in mind of our deformity by sin, for our further humbling. And thus have we seen some special Rules to be observed in this particular of Ornament, which being kept, we may safely and comfortably use our Liberty in this kind also.

*Object.* But it may seem, that Ornament is Unlawful, and may at no hand be used: For the Apostles, both *Paul* and *Peter*, condemn all broidered Hair, Gold, Pearls, and other

other such like costly Ornaments, as unbeseeming Christians.

I Answer; neither *Paul* nor *Peter* do simply condemn the things themselves, but the abuse of them; they being used by Persons of low Estate, and very mean Condition, for of such in those days did the Church of God especially consist: And therefore howsoever it were Lawful in it self, yet it was altogether unbeseeming their Estate, being in them little better than Riot and Excess.

And Secondly, the Church was then under grievous Persecution: Now, at such times our Ornament must be laid aside (as formerly we have heard) that being a time of Humiliation and Mourning.

And thirdly, I Answer: The words are rather an *Admonition* than a *Prohibition*; he forbiddeth not the using of them, but admonisheth them that they would rather adorn the inside than the outside, and be more careful of the Mind than of the Body; And this evidently appeareth by the *Antithesis* that is used in both places. *Not with broidered hair* (saith *Paul*) [But] *with good works*. *Not that outward adorning* (saith *Peter*) [But] *let it be the hidden man of the heart*: According to that saying of our Saviour Christ; *Labour not for the meat that perisheth,*



*perisheth*, [ But ] *for that which endureth to eternal life* : The meaning is, not so much for one, as for the other, desire more the Adorning of the Mind than of the Body.

Again, some may demand, Whether it be Lawful to cover a deformity in the Body, or to mend the Complexion, it being less beautiful than others is? For, seeing the Body may be adorned with Ornament, it may seem that this also is tolerable.

But thus is this Question answered ; A deformity may be covered, but a new form may not be set upon the Face ; neither a new Habit on the Body. The outward form and favour that man hath, is the work of God himself, fitted and proportioned unto man in his Conception, by his special Providence : Now, to take in hand to amend this favour, or proportion, that God hath given : What is it ; but first, highly to dishonour God, by presuming to adulterate his work, taking upon them to amend that which as they suppose he hath made amiss ? Yea, secretly they tax him for want of Wisdom, when they thus go about to correct, and make that better, which God before had made : And can the Eternal God endure this ?

Secondly, this is to lie to others, for they make themselves to be other than God hath  
V made

made them : They speak in a real Language falshood and deceit : A man may read a lie in their very foreheads. Their Favour is a lie, their Beauty is a lie, &c. Is it like there is truth in the inward parts, when they shew dissimulation in their Faces ?

Thirdly, what is this but to be ashamed of themselves, and therefore being displeased with their own colour and countenance, they come like Players, Masked, and disguised ? But art thou ashamed of that Face that God hath made thee ? Then be thou assured, God will be ashamed of that Face thou hast made thy self : Thy shameless disguising will bring it so to pass, that the Lord when he comes to Judgment, will not acknowledge thee to be his Creature.

As for the defence that some do make for this their sin, *viz.* it is to please their Husbands. It is fond and foolish.

For first, thou oughtest not to please man by displeasing God.

Secondly, it is but a delusion of the Devil, in making thee believe, thy Husband will love thee the better for thy painted Vizar ; for indeed it is otherwise. These Artificial supplies put thy Husband in mind of thy Natural defects ; and this at length doth breed a greater loathing. I would such as use these sinful courses would be  
more



more wise, and now at length renounce them: For assuredly it will turn to bitterness in the end. And let these remember, who was the first that used this Plaistring, or Painting; was it not *Jezebel*? And was not she an arrant Whore? Let such as would be so accounted, use it, but no other. And so I conclude this Subject.

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*The manner how the Duke de Guise Persecuted the Ministers, spoiled and defaced their Meetings (by breaking down their Pulpits, rending the Seats, and battering the Windows thereof) in Queen Elizabeths time.*

**A** *N<sup>o</sup>* 1562. The Duke de Guise passing towards *Paris*, and coming near to *Vassy*, understanding that the Bell rang to a Sermon, which was to be Preached in a Barn (*converted into a convenient Meeting-place*) in which place there were Assembled about Twelve Hundred, Men, Women, and Children, he presently went with all his Troops to the Barn, and entring it, they cried out, *Death of God, Kill, Kill these Hugonots*; then did some of them shoot at those which were in the Galleries, others cut in pieces such as they met with. Some had their Heads cleft in twain, others had their Arms and Hands cut off, so that the Walls and Galleries of the Barn were dyed with the Blood of the Slain: The Duke with his Sword drawn, stood amongst them, charging

*Christians Murdered at a Sermon.*



ing his Men to Kill without sparing, especially the Young Men: Some of these Godly Persons getting upon the Roof, hid themselves there; but at length some of this Bloody Crew spying them, shot at them with long Pieces, whereby many of them were slain, falling down from the Roof like Pigeons. Then they fell to Murthering of them all, *without making any distinction between Presbyterians and Churchmen*; the poor Saints of God made no Resistance, only Praying unto God; and every one running to save himself, as it pleased God to direct him; many Men and Women were slain, others being sore Wounded, escaped, which died shortly after: The Poor Mans Box was taken and emptied. The Minister in the beginning of the Massacre ceased not to Preach still, till one discharged his Piece against the Pulpit: Then falling upon his Knees, he intreated the Lord to have Mercy upon him, and upon his poor Persecuted Flock; and so coming down from the Pulpit, attempted to escape, but by the way he received divers Wounds, whereupon finding himself, as he thought, Mortally hurt, he cried, *Lord, into thy hands I commend my Spirit, for thou hast Redeemed me, O Lord God of Truth*; yet before he was slain, some took him and carried him

before the Duke, who said to him, *Who made thee so bold, thus to Seduce Slanders.* the people? Sir, said the Minister, *I am no Seducer, but have faithfully preached the Gospel of Jesus Christ to them.* Then did the Duke Curse and Swear, saying, *Death of God, doth the Gospel Teach Sedition?* And calling the Provost, he said, *Take this Varlet and hang him upon a Gibbet:* Then was the Minister delivered to two Pages, who basely abused him: The Popish Women also threw dirt at him, and could scarce be restrained from tearing him to pieces. He was kept close Prisoner, none being suffered to bring him Necessaries; and he was oft threatned to be sown up in a Sack and drowned; yet at last, through Gods Mercy, he was released, at the earnest request of the Prince of *Portion.*

*The Pulpit broken down.*

*Barbarous Cruelty.*

The Pulpit was broken down, the slain stript stark Naked, and so the Duke departed with his Bloody Troops, sounding his Trumpets as if he had obtained a great Victory.

*The Meetings defaced.*

When he came to *Paris*, he with the Constable and Marshal of *St. Andrews*, seized upon the King, defaced, overthrew, and broke down all the Meeting-places where they



they of the true Religion used to Assemble, which so encouraged the Popish party, that in every place they so abused those of the true Religion, as the most Cruel *Barbarians* would have been ashamed to do the like.

Not long after, he went to *Orleans*, boasting, that within twenty four hours he would win the Town; and neither spare Man, Woman, nor Child in it, and that he would so destroy the Town, that the very Memory of it, *together with all Protestants*, should be extinct for ever: But Man purposes, and God disposes; for the same Night there was

a young Gentleman, named *John Poltrot*, who watching his Opportunity, shot him with his

*Gods Judgment on Persecutors.*

Pistol laden with three Bullets, whereof he shortly after died: And *Poltrot* declared at his Death, that he did it to deliver *France*, and especially the City of *Orleans*, from the Violence of the Duke of *Guise*. And thus we see, *That bloody and deceitful Men shall not live out half their days, Psal. 55. 23.* After his Death the Protestants lived a peaceable quiet Life.

But before this Peace took place, those of the Religion suffered much in sundry parts of the Realm.

At *Senlis* he caused many of  
At *Senlis*. the true Godly Christians to  
suffer much, some were Be-  
headed, some Murthered in a popular Tu-  
mult, some were Whipt, some Imprisoned,  
some Fined, and others sent to the Gallies,  
not sparing the simple Women. Yet through  
Gods Mercy, some escaped, amongst whom  
was one *John Gardens* and his Wife, who  
lived with his Wife and Child in the Fields,  
at length determined to go back into the  
City, casting themselves upon Gods Pro-  
vidence; but when they came into the  
Suburbs, they met some who bad the Sol-  
diers to put them to the Sword. The Wo-  
man kneeling down, begged of the Soldiers,  
that if they must needs die, they would  
kill her Child first, saying,  
A special Pro- That so she should die with  
vidence. the more Comfort; which  
speech of hers so wrought upon the Soldiers,  
that they spared all their Lives.



A Friendly DIALOGUE  
between a moderate Confor-  
mist, and one of his Parish-  
ioners, concerning several  
Points of great Moment.

DIALOGUE I

Concerning God.

*Conformist.* **F**ortunately met Neighbour; I  
am glad to see you look so  
well again after your long fit of Sickness.

*Parishioner.* Sir, I most humbly thank you,  
but I must likewise tell you, that though I am  
again arriv'd to a competent measure of  
Health, yet I have those Doubts now upon my  
Spirit, which if not timely resolv'd, will, I  
fear, in a little time be very prejudicial to my  
Peace and Quiet. And I do therefore Sir, now  
humbly beg that you would give me a Resolu-  
tion to every Query that I shall now propose  
unto you for the easement of my mind.

*Conform.* If I may be instrumental any  
ways in advancing the Glory of God by in-  
structing

structing of you, I shall reckon my time well spent.

Parish. *Well then I pray give me an Answer to this Query, viz. If God be unchangable, how can he be said to repent ?*

*Conf.* It is spoken according to our Capacity, for though God do never repent, ( that is, change his Counsel ) yet he doth as if he did repent, when he undoeth what he had before done. Nor may God be charged with changeableness, though the course of his Providence be turned, but the change is in us. You know the Sun by the same quality, and in the same season, will soften Wax, and harden Clay, yea, will soften the earth when it is frozen, and harden it at other times, and yet the Sun never altereth his quality, but is still the same : So though God be gracious to some, and severe to others, yea, severe and gracious to the same person at divers times, and in different respects ; yet he is one and the same for ever.

Parish. *If God be a Spirit, how is he said to have hands, eyes, wings, &c ?*

*Conf.* This is only spoken, as the former, according to our Capacity, that by the hand of God we may note his power, by his eye, wisdom, by his wings, protection.

Parish



Parish. *If God be indivisible and simple, how can the sacred Essence be distinguished into three Persons?*

Conf. I see your skill in Logick is small, or else it were easie to know how to distinguish betwixt things that cannot be divided: I can distinguish between the Essence and existence of the same thing, betwixt inseparable accidents and their subjects, or ( to speak common-rode language ) between a body and its substance, form, figure, &c. and yet not divide them. So it is no repugnancy in reason it self, that the Godhead be one entire entity, and yet considered in a personal respect, may be distinguished into the *Father, Son, and Holy Ghost.*

Par. *I find in the 45. of Isaiah, verse 21. that Christ saith, There is no God but himself, notwithstanding we hear him saying as much by his Father, John 17. 3. how can both be the only true God?*

Conf. God and Christ differ not essentially, but only personally; the Father is God, so is the Son; yet they are not two Gods, but one: There is no other God, but that God which the *Father* is, nor any God, but that which *Christ* is; and this word (*only*) is not exclusive of any person of the *Trinity* ( for every Person is the only God ) but of all others, whether reputed Gods, or Creatures.

D I A-

## DIALOGUE. II.

*Concerning Gods Decrees, and Creation.*

Parish. **T**O what purpose should I seek the good of my Soul? If I be elected I shall be saved, if not I cannot.

Conf. It is not for you to search the Cabinet of Gods Counsel, but to believe, and repent; which, if you do, you are not to question your salvation. Saving Faith (tho' it be not a cause) is a fruit of Election, for God hath respect to the means, as well as the end, and conjoyneth them in his Decree. And therefore we may conclude, that believing we are justified, which is an assured Argument we were predestinated, and shall be saved. But on the other hand, they that are hardened by sin, are rejected of God, and shall be damned.

Par. If God predestinate the means as well as the end, seeing sin is the means tending to damnation, whom he predestinates to damnation, doth not he predestinate them to sin? And if so, how can he be freed from it?

Conf. In Predestination two things are to be considered:

1. Gods Preterition, passing by, or non-electing of a person.

2. Pre-



2. *Predamnation*, or fore-condemning a person to Perdition.

The former is of the meer pleasure of God ; for there can be no other Reason given, why this man is chosen, and that refused. Now those whom God thus passeth by, through want of that assistance which he is not bound to give, fall finally from God, and so considered, are pre-damned, or fore-ordained to Destruction. God doth not force, or cause men to sin, but leave them to it : For sin being no positive thing, but a privation of what should be; *viz.* of obedience, ariseth from the insufficiency of the Creature, left to it self. If a King by his Wisdom could foresee, that divers of his subjects would prove Traytors, and be hanged, unless he prefer them, and doth forbear to gratifie them so far, only because it is not his pleasure so to do, can he be justly accused of the Treason which after they commit ? I believe no Politition will affirm it : Must we then be so bold, as to charge him who is of purer Eyes than to behold iniquity, to be in any sort the cause thereof, because he doth not uphold us against it ?

Par. If God do not only pass by men, but predamn them to Hell also by this Decree ( as you shewed in the Resolution of the last Doubt ) how can his Justice be cleared, seeing man had then not actually sinned ?

Conf.

*Conf.* Men sin in time, not from Eternity: yet are their sins from Eternity, and to Eternity with God. For with him things are not past, present, and come, as with us, but always present in one infinite moment. And therefore the Lord who seeth all the sins of a Reprobate by one pure, individual act, from, and to all Eternity, may as well pass an act of Damnation against them, as if they were actually committed.

*Par.* *Might not God as well damn men in a Capacity of holiness, as thus to leave them to sin, and then condemn them for it?*

*Conf.* It is a curious and unprofitable question, to dispute whether he might not without wrong to the Creature, have done so: Perhaps *Rom. 9. 20, 21, 22.* will prove he might, but such a case never did, nor never will fall out: However, to our Capacity, the justness of God should not shine so perspicuously, if he should damn a Creature that never sinned; for then should he inflict undeserved Punishment, whereas in the course he now takes, he only denyeth undeserved Favours, and layeth on them deserved Penalties.

*Par.* *But if Gods Decrees binds not man to a necessity of sinning, how came sin into the World, seeing Men and Angels were made holy, and the whole Creation is by God himself pronounced good?*

*Conf.*



*Conf.* Gods Decree doth no otherwise bind man to a necessity of sinning, than the withdrawing of the upholding hand from a staff reared up, binds it to a necessity of falling, viz. in a privative way. I shewed before that sin is only privative; that is, a defect of some thing required, as darkness is nothing else but a defect of light; and these privations do not necessarily require causes, or Creation; light was indeed created, but darkness was before on the face of the deep. Now though God made Angels and Men holy, he made them not Gods, that they should stand of themselves without his help, which when he withheld from man, and some of the Angels, they sinned in their obedience, and so became sinful.

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### DIALOGUE. III.

#### *Concerning the Providence of God.*

Par. **H**O W can God by his Providence dispose of second causes that things can come to pass contingently, freely, or miraculously, when he hath fore-ordained how they shall be in his immutable will?

*Conf.* There is a twofold necessity: 1. In Gods Decree, so all things that are, fall out neces-

necessarily and cannot be otherwise : 2. *In Natural Causes* ; so fire necessarily burns, water necessarily wets, &c, Now to us things are said to fall out necessarily, when we apprehend a sufficient next cause. But this sometimes is not, sometimes appears not before the effect, from whence the Notions [ *contingent* , *free* , *miraculous* ] have their rise.

As for Example,

When an Infant is formed in the Womb, though in respect of Gods Decree, it is necessarily a Male, or necessarily a Female, and so in time will prove ; yet to us from whom the next cause of this distinction in the womb is hid, it is contingent whether it be Male or Female.

*Par. How can God strengthen and govern all Creatures in their actions, and be free from sin, seeing many actions are sinful ?*

*Conf.* You must distinguish betwixt the action, and the evil in it ; some sins are actual, but none actions. Therefore as a skilful Minstrel playing on a jarring Instrument causeth it to sound, but its own badness causeth it to sound jarringly : So God causeth us to act, but that we act sinfully, the cause is in our selves. To kill a man is not simply evil, sometimes it is not only lawful, but a duty ; but killing a man upon such

terms,



terms, without a just cause or call, Sin lyeth in the moral circumstances, not in the physical substance of the Action.

*Par.* If God be perfectly glorious, how can he glorifie himself in the works of his Providence, seeing nothing can be added to that which is perfect?

*Conf.* We may consider the glory of God these two ways:

1. *As it is essential to him*, and so it is ineffably perfect.

2. *As it is revealed to us*, and this because of our weakness, is only in part, and by degrees. A *Moses* can but view the back parts, a *Paul* but see in part, and darkly as in a glass: And God is said to glorifie himself, when by the great works of his Providence, he lets us see further into his glorious Attributes.

*Par.* If the Providence of God offer to men occasions to sin, how is God free from the iniquity committed by reason thereof?

*Conf.* As a King that executeth Justice, though he know some wicked fellows will thereat take occasion to be Traytors to him, is not to be blamed: So Gods works being holy, though wicked men abuse them through their own perversness, and make them occasions to sin, he is not unrighteous, but punisheth them in just Judgment, suffering

fering them to fall by their own folly.

*Par.* When God by his Providence makes wicked men scourges to his people, how can they be blamed for doing what God would have done?

*Conf.* Though wicked men can do nothing to the people God, but what he gives way to; yet forasmuch as they endeavour to exceed their Commission, and aim not at Gods Glory, but their own ends, shewing hostility and not pity to Gods people, they shall answer for their ambitious malice; though God by his wisdom will cause the wrath of man to praise him, and the remainder of wrath he will restrain.

## DIALOGUE IV.

### *Concerning the Fall of Man.*

*Par.* **H**OW could tasting the forbidden Fruit be so great an offence, as to deserve Damnation?

*Conf.* Some give this reason, that this act of our Parents, was a breach of each of Gods Commandments in particular, and endeavour to make it appear by an induction, though for mine own part, I think it holds in some, not in all, but this I desire to speak with modesty and submission: However it can-



cannot be denied, but the breach of the least of Gods Commandments maketh us guilty of all : And the violation of his Law, who is infinite, deserveth infinite punishment, which because it cannot be in extent (we being finite) must be in duration. Nor doth the small value of the fruit abate any thing, but rather aggravate it, for (as Master Byfield saith well) their sin was greater, that upon so small an Advantage would adventure Eternal happiness.

*Par. But how comes it to pass, that Adams fault and punishment is derived to his whole Posterity?*

*Conf. Adam stood in Covenant with God as Man, not as a Man; that is, as a publick, not a private person : And therefore as he received the Covenant of Works, and for a time stood by it for himself and all mankind so for himself & all mankind he fell from it.*

*Par. Would it not have made more for Gods glory to have kept men from sin, to serve him in holiness?*

*Conf. No : for by this means man is a fit object for the rich mercy or just Judgment of God, which by occasion hereof God manifesteth to his own glory..*

*Par. Some affirm, that sin dishonoureth God, others say, he cannot be dishonoured ; whether of these is true Doctrine ?*

*Conf.* They may both be true in a different sense; for the word (*dishonour*) may be taken two ways:

1. To degrade or make one unhonourable, that before was honourable; but in this sense it is rarely (if at all) found in Scripture.

2. To disrespect or slight one that is honourable, and still remains worthy to be honoured. In the former sense God cannot be dishonoured, but in the latter he may; even as Children by their disobedience do not render their Parents dishonourable, but dishonoured.

*Par.* How can men in Justice become lyable to eternal punishment for sin committed in time, and it may be in a short time?

*Conf.* They are committed against an Eternal God, and therefore are always (as it were) in committing before, and against him.

2. If men might live eternally, they would sin eternally; and God punisheth according to the rebellion of their wills.

3. Though punished in Hell, they still retain their enmity against God, and therefore justly is their penalty continued.



DIALOGUE V.

*Concerning Christian Liberty, and Liberty of Conscience.*

*Also, Of the Civil Magistrate, and Church Censures.*

Par. **I**F Christians must not be the Servants of men, how come Rulers to have any power over us?

Conf. The meaning is not, that we must not serve men at all (for that would contradict the Verses immediately fore going, and almost infinite other places) but do not so serve men, that it hinder you in the service of God.

Par. If every one must bear his own burden, and be judged according to his works, why should any man (Magistrate, or other) trouble or interrupt him, though he be Heretical or Blasphemous, but leave him to God and his own Conscience?

Conf. The vilest sinner on earth may plead thus: But the truth is, that though the Principal and ultimate Judgment of every mans cause be left to Christ to be determined by him at the day of Judgment: yet God out of his singular wisdom hath appointed, that open wickedness (whether

it be matter of opinion or practise ) be judged and punished also by Authority Ecclesiastical and Civil, and if either sort neglect their duty herein, themselves become culpable.

*Par.* But what good is this restraint like to work, but to make men either more violent when they see their Tenet opposed, or else Hypocrites (if they be restrained ) for God only can change the heart ?

*Conf.* This also any notorious wretch may say for himself ; but trust reposed in men by God must be discharged, and the issue left to him.

*Par.* But if my Conscience be erroneous, what course can I take ? If I go against the truth, I sin ; and if I go against my Conscience, I sin also ?

*Conf.* It is true, and therefore the way is to pray, and seek for satisfaction, that your Conscience may comply and close with the truth.

## DIALOGUE VI.

*Treating of the State of man after death, and likewise of the Resurrection, and last Judgment*

*Par.* **H**OW can a man comfort himself in the death of his profane Kindred ?

*Conf.*



*Conf.* He may quiet his heart with these Considerations following.

1. God is ready to forgive those which repent at the last moment, and for ought we know, may work Repentance when the party is too far spent to express it.

2. Gods Decree is unchangable, and therefore they either were elected and are saved, or Reprobates and could never have been saved, had they lived a thousand years.

3. Had such as are rejected of God, lived longer, their impenitent hearts would have caused them still to have treasured more wrath to themselves, by proceeding further in wickedness.

4. Our Relation to them ( the main cause why we are grieved for them ) ceaseth after this life.

5. However it is with them, God will dispose of all things for his own Glory, which should be more dear to us than our Friends, yea, our own Souls.

*Par.* If the whole man ( soul and body ) sinned, how can it otherwise be, but the Soul must die as well as the Body?

*Conf.* Man in his actings is to be considered collectively, not distributively; and as sin is not acted by the Soul and Body in a divided sense, but joyntly by the whole man,  
con-

consisting of Soul and Body, as its constitutive parts : So man dies not in a distributive sense, as if the Body died by it self, and the Soul by it self, but as a Creature compact of both, he dyeth ( or ceaseth to be what he was ) when the Soul ( which is the essential form of a man ) is taken away. A Parliament when dissolved, loseth its essence ( as such ) though all the members be alive ; so doth an house demolished, though all the materials remain whole : So when the Soul and Body are disunited, the man is dead, howbeit the Soul lives either in Happiness or Woe.

*Par.* *If there be no satisfaction of the Justice of God after this life, which men having given, shall be forgiven and saved, how is it said, Till thou hast paid the last mite, or uttermost farthing.*

*Conf.* This word [ *till* ] is often found in Scripture, signifying ( or at least not excluding ) perpetuity, and taken in that sense, the force of it is thus much ; if thou be not reconciled to God in Christ before thy death, thou shalt be cast into the Prison of Hell, there to abide the exact justice of God for ever, because thou never canst never so satisfie his wrath, as to be acquitted from it.

*Par.*



Par. *If every Soul when it leaveth the Body, goeth either to Heaven or Hell immediately, to what purpose is the Resurrection, or day of Judgment.*

Conf. There is very great reason for them : as,

First, That the whole Creation may be purged, and delivered from the bondage of Corruption.

Secondly, That the Soul and Body which suffered or sinned together, may in the righteous day of the Lord be crowned, or punished.

Thirdly, That all hidden things, yea, the secrets of hearts, may be discovered, that thereby Gods righteous Judgment may be also revealed.

Fourthly, That he may publickly right his people upon their enemies.

Par. *Godly men, are men still, and Christ avoucheth, That every idle word that men shall speak, they shall give account thereof at the day of Judgment : How then can they be said to be discharged from all sin ?*

Conf. The meaning is not, as if the godly shall be called to account for their idle words or any other sins, but only thus much; that the Judgment of God shall be so exact and severe, that even so much as an idle word shall not pass him without full  
satisf-

satisfaction to his justice on the Transgressor, or his surety; and that he which hath not his Pardon already procured by Christ, shall be found culpable at that day, and the sentence of Condemnation pronounced against him, though he had only one idle word to answer for.

*Par.* Sir, I thank you for your pains you have taken with me this day in resolving my several Queries, but now at present I will trouble you no further.

*Conf.* The Lord give you then a heart to consider what hath been said, and so for the present I bid you Farewel.

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**T H E**



## T H E

Arraignment, Tryal and Con-  
demnation of our ever bles-  
sed Lord and Saviour **J E-  
S U S C H R I S T.**

To which is added

**His Execution at Golgotha,**  
his last Words upon the Cross  
when he gave up the Ghost, with  
the Manner and Place of his Burial.

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*Then Judas which betrayed him, when he saw  
that he was condemned, said, I have sinned,  
in that I have betrayed innocent blood: and  
he went and hanged himself. Mat. XXVII.  
part of the 3, 4, 5. Verses.*

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## C H A P. I.

*Of Judas's Treason: Christs Apprehension,  
Binding and Leading unto Annas.*

**J**UDAS's Treason: And while he yet  
spoke, behold a multitude, and he that  
was

*was called Judas one of the Twelve, went before them, and drew near unto Jesus to kiss him. This Traitor is not a Disciple only, but an Apostle; not one of the Seventy, but one of the Twelve. Augustine speaks of many Offices of Love that Christ had done to Judas in especial manner; he had called him to be an Apostle, made him his Friend; his Familiar, caused him to eat of his Bread, sit at his Table, and to dip his hand in the Dish with him; yea, if his Tradition be true, Jesus had delivered Judas often from death, and for his sake healed his Father of a Palsie, and cured his Mother of a Leprosie: and next to Peter, honoured him above all other his Apostles. Of this we are sure, that he kissed him, and washed his feet, and made him his Treasurer, and his Almoner; and that now Judas should betray Christ: O how doth this add to the sufferings of Christ, and to the sin of Judas? Behold, a multitude, and Judas in the front: he went before them, tam pedibus, quam moribus; in his presence, and in his malice. The Evangelist gives the reason of this, that he might have the better opportunity to kiss him, this was the Sign he gave the Rout; whomsoever I shall kiss, that is he, lay hold on him; he begins war with a Kiss, and breaks the peace of his Lord by a Symbol of Kindness:*



ness : Jesus takes this ill ; *What, Judas! betrayest thou the Son of man with a Kiss? q. d.* What, dost thou make the Seal of Love the Sign of Treachery ? What, must a Kiss of thy mouth be the Key of Treason ? O what a friendly Reproof is here !

2. For Christ's Apprehension; *then came they, and laid hands on Jesus, and took him.* They apprehended him whom the World cannot comprehend ; and yet before they took him, he himself begins the inquiry, and leads them into their Errand ; he tells them that he was *Jesus of Nazareth whom they sought* : And now they have his leave, Oh with what fierce and cruel Countenances, with what menacing and threatening Looks, with what malicious and spiteful minds do they invade and assault our Saviour ? they encompass him round ; then they lay their wicked and violent hands upon him : in the Original, *ἡμεῖς* signifies a violent taking. One speaks the manner of his Apprehension in these words ; *Some of them lay hold on his Garments, others on the hair of his head ; some pluck him by the beard, others struck him with their impious fists, and being enraged, that with a word he had thrown them backwards on the ground, they therefore throw him on his back, and basely tread him under their dirty feet.* Another Author gives it thus ; *As a*  
*roaring*

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roaring, ramping Lion draws along the Earth his Prey, and tears it, and pulls it; so they haled Christ all along the Earth, spitting, bus-fetting, pulling him by the hair. Another in like manner thus; they all rush violently upon him, they sling him to the ground, they kick him, tear him, spurn him, pull off the Hair, both off his Head and Beard. Of every of these passages we find Scriptures full; Many Bulls have compassed me, strong Bulls of Basban have beset me round, they gaped upon me with their mouths, as a ravening and roaring Lion.

3. For Christ's binding, the Evangelist tells us, that the Band, and the Captain, and the Officers of the Jews took Jesus, and bound him, ~~and~~ they bound his hands with cords; a Type of this was Samson, whom Dalilah bound with Ropes; so they bound him with Ropes or Cords, fore-shewing hereby that he must dye, they never using to bind any with Ropes or Cords, but those whom undoubtedly they purposed to Crucifie: Some add the Circumstances of this binding, that they bound him with three Cords, and that with such violence, that they caused blood to start out of his tender Hands; certainly they wanted no Malice, and now they wanted no Power, for the Lord had given himself into their hands.

But



But besides these Cords, the word *ἰσχυρῶς* signifies a binding with Chains, Mark 5. 3, 4. And some are of Opinion, that they shackled both his Hands and Feet, *pedicis & catenis vinctus*, Mark 5. 4. And others say, that they put about his Neck a Chain of Iron; and it is not altogether improbable, but they might be as cruel to the Master, as they were to his Servants.

And thus Christ underwent this Restraint, that all sorts of persecution might be Sanctified to us by his susception.

4. For his leading to *Annas*, John records it, that *they led him to Annas first, for he was Father-in-law to Caiaphas, who was the High Priest that same Year.* 1. They led him away; *ἀνέγαγον*, it refers to the place whence they led him; the Garden was the *terminus a quo*; there they Apprehended him, and bound him, and thence they led him away; but the word *Ἀνέγω*, is something more than meerly *abduco*; sometimes it signifies *abigo*, to drive away, whether by force or fraud; sometimes *rapio ad suplicium, ad judicandum*; to snatch away either to punishment, or to judgment: It is said, *they drew him away by the hairs of the Head, and that they led him in uncount ways, and through the Brook Cedron, in which the ruder Soldiers plunged him, and passed upon him all the affronts*

*affronts and rudeness which an insolent and cruel multitude could think of.*

Oh, when I think of *Jesus thus led away to Annas first*; when I think of him partly going, and partly haled forwards, and forced to hasten his Grave-pace; when I think of him thrown into, or plunged in the Waters of the Brook, and so forced to drink of the Brook *Cedron* in the way: When I think of him presented by a deal of Souldiers, and rude Catch-poles, to this mercenary *Annas*; and withal, think that I had an hand as deep as any other in these acts; my heart must either break, or I must proclaim it an heart of Flint, and not of Flesh!

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## C H A P. II.

### *Of Christ's Examination, and Condemnation.*

**N**OW it was that they led him from *Annas* to *Caiaphas*; and presently a Council is called of the High Priests, Scribes, and Elders; these were the greatest, gravest, learnedst, wisest Men amongst them, and they all conspire to Judge him, who is the great



great Judge both of quick and dead. —

In their proceedings, we may observe,  
 1. The captious Examination of the High Priest. 2. The Sacrilegious smiting of one of the Servants. 3. The Impious Accusations of the Witnesses. 4. The Sentence of the Judges. 5. The perfidious denial of perjured *Peter*. 6. The shameful Delusion, and Abuses of the base Attendants.

I. For the captious Examination of the High Priest: *The High Priest then asked Jesus of his Disciples, and of his Doctrine.*

1. Of his Disciples; what the Questions were, it is not expressed; but propably they might be such as these; *How many Disciples he had? and where they were? and what was become of them? why he should take upon him to be better guarded than others of greater place and calling? whether it did not savour of Sedition and disturbance of the State, to lead about such a Crew of Disciples and followers after him? and what was the reason of their flight? whether it were not a token of their guiltiness of some disorder, or of Riotous practices?* It is not for me to speak how many Queries the High Priest might make to tempt Jesus; but certainly he was sifted to the bran, Examined to the full of all such circumstances as either might trap Christ, or in the least degree advance and help forward

Y

ward

ward his Condemnation; to this Question concerning his Disciples, our Saviour answered nothing; alas he knew the frailty of his followers, he might have said, *For my Disciples, you see one hath betrayed me, and another will anon forswear me, he stays but for the crowing of the Cock, and then you shall hear him curse and swear, that he never knew me; and for all the rest, a pannick fear hath seized upon their hearts, and they are fled, and have left me alone to tread the Wine-press.*

2. He asked him of his Doctrine; what his Questions were of that, are not set down neither; but probably they might be such as these: *Who was his Master, or Instructor in that new Doctrine he had lately broached? why he did seek to innovate, and alter their long practised and accustomed Rites? and what ground had he to bring in his own Devices in their steads?* And to this Question our Saviour Answers; but Oh how wisely! *I spake openly in the World (saith he) I ever taught in the Synagogue, and in the Temple, whither the Jews always resorted; and in secret have I said nothing; why askest thou me? ask them which heard me, what I said unto them, behold they know what I said: q. d. I appeal to the Testimony of the very Enemies themselves; thou suspectest me to be a Seditious person, and one that plots Mis-*  
chief



chief against the State in secret ; I tell thee truth, *I speak nothing in secret.*

2. For the stroke given Christ by that base Servant ; *one of the Officers which stood by, smote Jesus with the palm of his hand, saying, answerest thou the High Priest so ?* That Holy Face which was designed to be the object of Heaven, in the beholding of which, much of the Celestial Glory doth consist ; that Face which the Angels stare upon with wonder, like Infants at a bright Sun-beam, was now smitten by a base Varlet in the presence of a Judge ; and howsoever the Assembly was full, yet not one amongst them all reprov'd the Fact, or spake a word for Christ : Nay, in this the Injury was heightned, because the blow was said to be given by *Malchus* an *Idumean* Slave ; it was he, whose Ear was cut off by *Peter*, and cured by Christ, and thus he requites him for his Miracle.

3. For the Accusation of the Witnesses ; he is falsely accused, and charged with the things that he never knew : In his Accusation I observe these things. 1. That they sought false Witnesses ; for true Witnesses they could have none : *Now the Chief Priests and Elders, and all the Council sought false Witnesses against Jesus to put him to death.* They were resolved in a former Council

that he should not live, but die; and now palliating their design with a Scheme of a Tribunal, they seek out for Witnesses. O wonder! who ever heard that Judges went about to enquire for false Witnesses, and suborned them to come in against the Prisoner at the Bar? 2. *Though many false Witnesses came in to testify against him, yet they found none; because their Witness did not agree together.* O the injustice of Men in bringing about the Decrees of God! the Judges seek out for Witnesses, the Witnesses are to seek for proof, those proofs were to seek for unity and consent, and nothing was ready for their purpose. 3. At last, after many attempts, *came two false Witnesses, and said, this fellow said, I am able to destroy the Temple of God, and to build it in three days.* They accuse him for a figurative speech, a trope which they could not understand; which if he had effected according to the Letter, it had been so far from a fault, that it would have been an Argument of his Power. These were the Accusations of the false Witnesses, to all which *Jesus answered nothing; he despised their Accusations, as not worthy an answer; and this vexed more.* — But, 4. Another Accusation is brought in; *Caiaphas* had a reserve, which he knew should do the business



business in that Assembly; he adjured him by God, to tell him if he were the Christ: *I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God:* The Holy Jesus being adjured by so Sacred a Name, would not refuse an Answer; but he confessed himself to be *the Christ, the Son of the living God:* And this the High Priest was pleased (as the design was laid) to call *Blasphemy*; and in token thereof, he rends his Cloaths, prophetically signifying that the Priesthood should be rent from himself.

*Use.* We are taught in all this quietly to suffer wrong: *If my Adversary should write a Book against me, surely I would take it upon my shoulder (saith Job) and bind it as a Crown to me;* it is impossible, if we are Christ's Servants, to live in this World without false Accusations: Come, let us take heart, and in some cases, say not a word; since he that was most Innocent, was most silent, why should we be too forward in our Excuses? I know there is a time to speak, as a time for silence; if it may tend to God's Honour, and to the spreading of God's Truth, and that right Circumstances do concur, it is then time to open our mouths, though we let in death. So did our Blessed Saviour: O let us learn of him, and follow his steps!

4. For the Doom or Sentence of these Judges; *Caiaphas* prejudging all the *Sanhedrim*, in declaring Jesus to have spoken Blasphemy, and the Fact to be notorious, he then asked their Votes: *What think ye? And they answered, and said, he is guilty of Death.* They durst not deny what *Caiaphas* had said; they knew his Faction was very Potent, and his Malice great, and his Heart was set upon the business, and therefore they all conspire, and say as he would have them, *He is guilty of Death.* Oh, here is Jesus's Sentence, which should have been mine, *He is guilty of Death.* But this Sentence was but like strong dispositions to an enraged Fever; they had no power at that time to inflict Death, or such a Death as that of the Cross, they only declared him apt, and worthy, and guilty of Death.

5. For *Peter's* denial and abjuration: While these things were thus acting concerning Christ, a sad Accident happened to his Seryant *Peter*; at first a Damosel comes to him, and tells him, *Thou wast with Jesus of Galilee*; and then another Maid tells the by-standers, *This fellow was also with Jesus of Nazareth*: And after a while, they that stood by, spake themselves, *surely thou art one of them, for thy speech bewrayeth thee, q. d. thy very Idiom declares thee to be a Galilean*;



lean; thou art as Christ is, of the same Countrey and Sect, and therefore thou art one of his Disciples: Peter thus surprized, without any time to deliberate, he shamefully denies his Lord: And, 1. He doth it with a kind of subterfuge, *I know not what thou sayest*: He seems to elude the Accusation with this Evasion, I know not thy meaning, I understand not thy words, *I skill not what thou sayest*. 2. At the next turn, he goes on to a licentious boldness, *denying Christ with an Oath, I know not the man*; and lastly, he aggravates his sin so far, that he grows to impudence, and so denies his Lord with *cursing and swearing, I know not the man*: Here's a Lie, an Oath, and a Curse; the sin is begun at the voice of a Woman, silly Damosel; not any of the greatest Ladies, she was only a poor Serving-maid that kept the Doors; but it grew to ripeness, when the Men-Servants fell upon him; now he swears, and vows, and curses himself *if he knew the Man*. O Peter, is the man so vile, that thou wilt not own him! Hadst thou not before confess'd him to be the Christ, the Son of the living God? and dost thou not know him to be Man, as well as God? Say, is not this the Man-God, God-Man that called thee, and thy Brother Andrew, at the Sea of Galilee, saying, *follow*

*me, and I will make you Fishers of men?* Is not this he whom thou sawest on Mount Tabor, shining more gloriously than the Sun? Is this not he whom thou sawest walking on the water, and to whom thou saidst, *Lord, if it be thou, bid me to come unto thee on the water?* How is it then that thou sayst, *I know not the man?* Surely here's a sad example of human infirmity; if Peter fell so foully, how much more may lesser Stars? And yet withal, here's a blessed example of serious, through Repentance; no sooner the Cock crew, and Christ gave a look on Peter, but *he goes out, and weeps bitterly.* The Cock was the Preacher, and the look of Jesus was the Grace that made the Sermon effectual. O the Mercy of Christ! he looked back on him that had forgot himself; he revives his servants memory, to think on his Master's words; he sends him out to weep bitterly, that so he might restore him mercifully to his favour again.

6. For the abuses and delusions of the base Attendants offered to Christ; the Evangelist tells us, *then did they spit in his face, and buffeted him, and others smote him with the palms of their hands, saying, Prophe-  
sie unto us, thou Christ, who is he that smote thee?* And as Luke adds, *many other things blasphemously speak they against him;* what those



those many other things were, it is not discovered; only some ancient Writers say, That Christ in that night suffered so many, and such hideous things, that the *whole knowledge of them is reserved only for the last day of Judgment*. Mallonius writes thus, after Caiaphas and the Priests had sentenced Christ worthy of death, they committed him to their Ministers, warily to be kept till day; and they immediately threw him into the Dungeon in Caiaphas's House, there they bound him to a stony Pillar, with his hands bound on his back, and then they fell upon him with their palms and fists. Others add, that the Soldiers not yet content, they threw him into a filthy dirty puddle, where he abode for the remainder of that night. But we need not borrow light from Candles; or lesser Stars, the Scripture it self is plain: Observe we these Particulars:

1. They spit in his face; this was accounted among the Jews a matter of great Infamy and Reproach: *And the Lord said unto Moses, if her Father had but spit in her face, should she not be ashamed seven days?* We our selves account this a great affront, and so did Job; *I am their Song and their By-word, they abhor me, they fly far from me, and spare not to spit in my face.*

2. They

2. They buffet him: We heard before, that one of the Officers struck Jesus with the palm of his hand; but now they buffet him: some observe this difference betwixt *ἐπίμα & κόλπο*; the one is given with the open hand, but the other with the fist shut up: and thus they used him at this time, they struck him with their fists, and so the stroke was greater and more offensive: *By this means they made his face to swell and to become full of Bunches all over. One gives it in thus; By these blows of their fists, his whole head was swoln, his face became black and blew, and his teeth ready to fall out of his Jaws.*

3. They covered his face, *Mark 14. 65.* Several Reasons are rendred for it. As,  
1. That they might smite him more boldly, and without shame. 2. That they might not have that object of Pitty in their view; it is supposed that the very sight of his admirable form, so lamentably abused, would have mollified the hardest heart under Heaven, and therefore they veiled and hoodwink'd that alluring, drawing Countenance.

4. They smote him with the palms of their Hands, saying, *Propheſie unto us, thou Christ, who is he that smote thee?* To pass away that doleful, tedious night, they interchange-



changeably sport at him; first one, and then another gives him a stroke (we usually call it a Box on the Ear) and being hood-wink'd, they bid him *a-read who it is that smote him.*

And now the dismal Night is done, what remains, but that we follow Christ, and observe him in his Sufferings the next day! The Psalmist tells us, *Sorrow may endure for a night, but joy cometh in the Morning*: only Christ can find none of this joy neither Morning nor Evening; for after a dismal Night, he meets with as dark a day: what the passages of the day were, we shall observe in their several hours.

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## CHAP. II.

*Of Christ's Indictment, and Judas's fearful End.*

**A**BOUT six in the Morning Jesus was brought unto Pilate's house; then led they Jesus from Caiaphas unto the Judgment-Hall, and it was early.——When the Morning was come, all the chief Priests and Elders of the people took counsel against Jesus to put him to death; and when they had bound him, and led him away, and delivered him

to

*they* to Pontius Pilate the Governour. Then Judas which had betrayed him, hanged himself. O the readiness of our nature to evil! When the Israelites would sacrifice to the Golden-calf, *they rose up early in the Morning.* If God leave us to our selves, we are as ready to practise mischief, as the fire is to burn, without delay. But on this Circumstance I shall not long stay; the Transactions of this hour I shall consider in these two Passages, Christ's Indictment, and Judas's fearful End.

In Christs Indictment, we may observe,  
1. His Accusation. 2. His Examination.

In his Accusation we may observe, 1. Who are his Accusers. 2. Where he was accused. 3. What was the matter of which they do accuse him.

1. His Accusers were the *chief Priests and Elders of the people*; the very same that before had judged him *guilty of Death*, are now his Accusers before the Temporal Judge.

2. The place of the Accusation was at the door of the House; *they would not go into the Judgment-hall, lest they should be defiled, but that they might eat the Passover.* See what a piece of Superstition and gross Hypocrisie is here! they are curious of a Ceremony, but make no strain to shed innocent Blood; they are precise about small matters, but for the weightier



weightier matters of the Law, as Mercy, Judgment, Fidelity, and the Love of God, they let them pass; they honour the figurative Passover, but the true Passover they seize upon with bloody and sacrilegious Hands.

3. The matter of which they accuse him.

1. That he seduced the people. 2. That he forbade to pay Tribute to *Cesar*. 3. That he said he was a King. How great, but withal, how false were these their Accusations?

2. For his Examination. *Pilate* was nothing moved with any of the Accusations, save only the third: and therefore letting all the rest pass, he asked him only, *Art thou the King of the Jews?* To whom Jesus answered, *My Kingdom is not of this World, &c.* He saith not, my Kingdom is not *in this World*, but my Kingdom is not *of this World*; by which *Pilate* knew well that Christ was no Enemy unto *Cesar*: Christ's Kingdom is spiritual, his Government is in the very Hearts and Consciences of men, and what is this to *Cesar*?—Hence *Pilate* useth a Policy to save Jesus Christ; they tell him that Christ was of *Galilee*, and therefore he takes occasion to send him to *Herod* who was Governour of *Galilee*.

2. *Pilate* having dismissed Jesus, this hour is concluded with a sad Disaster of wicked  
*Judas*

*Judas* : Then *Judas* which betrayed him, when he saw that he was condemned, repented himself, &c. Now his Conscience thaws, and grows somewhat tender ; but it is like the tenderness of a Boyl, which is nothing else but a new Disease. There is a Repentance that comes too late ; *Esaú* wept bitterly, and repented him, when the Blessing was gone. The five foolish Virgins lift up their Voices aloud, when the Gates were shut ; and in Hell men shall repent to all Eternity ; and such a Repentance was this of *Judas* ; about midnight he had received his money in the house of *Annas*, and now betimes in the Morning he repents his Bargain, and throws his Money back again. The end of this Tragedy was, That *Judas* died a miserable Death ; he perished by the most infamous hands in the world (*i.e.* ) by his own hands : he went and hanged himself. And as *Luke*, he fell headlong, and burst asunder in the midst, and all his Bowels gushed out. In every passage of his Death, we may take notice of Gods Justice, and be afraid of sin ; it was just that he should hang in the Air, who, for his sin, was hated both of Heaven and Earth ; and that he should fall down headlong, who was fallen from such an height of honour ; and that the Halter should strangle that Throat, through which the voice of  
Treason



Treason had sounded; and that his Bowels should be lost, who had lost the bowels of all Pity, Piety, and Compassion; and that his Ghost should have its passage out of his midst (he burst asunder in the midst) and not out of his lips, because with a Kiss of his lips he had betrayed his Lord, our blessed Jesus.

Here's a warning-piece to all the world; Who would die such a death for the pleasure of a little sin? or who would now suffer for millions of Gold, that which Judas suffered, and yet suffers in Hell for thirty pieces of Silver? Now the Lord keep our Souls from betraying Christ, or any of his Children, and from despairing in God's mercy through Christ. *Amen, Amen.*

I see one sand is run, I must turn the Glass; now was the seventh hour, and what were the Passages of that hour, I shall next relate.

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#### CHAP. IV.

*Of Christ stripped, whipped, clothed in Purple, and Crowned with Thorns.*

**A**Bout Nine (which the Jews call the third hour of the day) was Christ stripped

stripped, whipped, clothed with Purple, and crowned with Thorns; in this hour his sufferings came thick. I must divide them into two parts, and speak of them severally by themselves.

1. When *Pilate* saw how the *Jews* were set upon his death, he consented, and delivered him first to be stripped. Then the *Soldiers of the Governour* took *Jesus* into the common Hall, and gathered unto him the whole band of *Soldiers*, and they stripped him. They pulled off his Clothes, and made him stand naked before them all. He that adorns the Heaven with Stars, and the Earth with Flowers, and made coats of skins to clothe our first Parents in, is now himself stripped stark naked.

2. *Pilate* gave him to be scourged; this some think he did upon no other account, but that the *Jews* being fatiated and glutted with these Tortures, they might rest satisfied, and think themselves sufficiently avenged.

In this scourging of Christ, I shall insist on these two things: 1. The shame. 2. The pain.

1. For the shame: It was of such Infamy that the *Romans* exempted all their Citizens from it. Is it lawful for you (said Paul) to scourge a man that is a Roman? ——— And when



when the Centurion heard that, he went, and told the chief Captain, saying, Take heed what thou dost, for this man is a Roman. The Romans looked upon it as a most infamous punishment, fit only for Thieves and Slaves.

2. For the pain: This kind of Punishment was not only infamous, but terrible; no sooner the Soldiers had their Commission, but they charged, and discharged upon him such bloody blows, as if he had been the greatest offender, and basest slave in all the World. *Nicephorus* calls these Whippers bloody Hang-men, by the fierceness of whose Whipping many had died under their Hands. The manner of their Whipping is described thus: 'After they had stripped him, they bound him to a Pillar, whither came six young and strong Executioners, Scourgers, Varlets, Hang-men (saith *Jerome*) to scourge him, and whip him while they could; whereof two whipped him with Rods of Thorns; and when they had wearied themselves, other two whipped him with Ropes or Whip-cords, tied and knotted like a Carters Whip; and when they were tyred, the other two scourged off his very skin with Wires, or little chains of Iron; and thus they continued, till by alternate and successive turns they had added stripe upon stripe, and wound upon wound

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‘wound latter upon former, and new upon  
‘old, that he was all over in a gore Blood.

I shall not contend about the number of his stripes, but this is certain, that the Soldiers, with violence and unrelenting hands, executed their commission, they tore his tender flesh, till the Pillar and Pavement were purpled with a shower of blood; and if we may believe *Bernard*, ‘They plowed  
‘with their Whips upon his back, and made  
‘long furrows; and after that, they turn-  
‘ed his back upon the Pillar, and whipt his  
‘Belly and his Breast, till there was no part  
‘free from his face unto his foot.

3. They put upon him a *Purple Robe*, or a *Scarlet Robe*. *John* calls it *Purple*, and *Matthem*, *Scarlet*; howsoever some difference may be, yet because of their likeness, they are put sometimes one for another; *They put upon him a Scarlet Robe*.

4. They platted a *Crown of Thorns*, and put it upon his head; a goodly Crown for the King of Kings, we read of many sorts of Crowns, as of the *Triumphal*, *Lawrel*, *Naval*, *Mural*, &c. but never till this did we read of a *Crown of Thorns*; a Crown it was to delude him, and a *Crown of Thorns* to torment him; in this we may read both his pain and shame: 1. This *Crown of Thorns* boared his Head, saith *Orosius*, with  
seventy



seventy and two Wounds; *Bernard* speaks of many more, *mille puncturis*, &c. I know not what ground they have to number them; but certainly many Wounds they made, and the rather may we say so; because that after they had put it upon his Head, *they took a Reed and smote him on the head: (i.e.)* they smote him on the head to fasten the Crown of Thorns upon him surer, and to imprint it deeper, till as some think it pierced his very Skull.

Now the hour sounds again, and calls us to go forth, and to behold King Jesus with the Crown wherewith he was Crowned in the Day of his Espousals. And this we shall do the next hour.

## C H A P. V.

### *Of Christ brought forth, and Sentenced.*

**A**BOUT Ten Christ was brought forth and Sentenced. 1. For his bringing forth, I shall herein observe these particulars. As —

1. We find *Pilate* bringing forth Jesus out of the Common Hall, and shewing this sad spectacle to all the People; *Then came*

*Jesus forth, wearing the Crown of Thorns, and the purple Robe, and Pilate saith unto them, behold the Man:* He thought the very sight of Christ would have moved them to compassion; they had lash'd him almost unto Death, they had most cruelly divided those Azure Channels of his guiltless Blood, they had cloathed him with Purple, Crowned him with Thorns; and now they bring him out by the hair of the Head (say some) and expose him to the Publick view of the scornful Company.

2. We find the Jews more enraged against Jesus, *When the Chief Priests and Officers saw him, they cryed out, saying, Crucifie him, Crucifie him.* The more Pilate endeavours to appease them, the more were the people enraged against him; and therefore they cry, *away with him, away with him; Crucifie him, Crucifie him.*

3. We find Pilate and the Jews yet debating the business; Pilate is loath to pronounce the Sentence, and the chiefest of the Jews provoke him to it with a three-fold Argument. As-----

1. *They had a Law, and by that Law he ought to dye, because he made himself the Son of God.*

2. The Jews come with another Argument, they threaten Pilate, *If thou let this*  
*man*



*man go, thou art not Cesar's Friend; a forcible Reason, as the case then stood; it was no small matter to be accused by so many audacious impudent men of High Treason against Cesar, and therefore under this Obligation Pilate seems to bend and bow; whom the fear of Christ's Divinity had restrained, him the fear of Cesar's frown provoked to go on to Sentence and Condemnation. Oh, he was more afraid of Man, whose breath is in his Nostrils, than of God himself, who made the Heavens, and framed the World. And yet before he gives Sentence, he takes Water, and washeth his hands before the multitude, saying, I am innocent of the Blood of this Just person, see ye to it.*

3. In reference to this they engage themselves for him, which was their last Argument, *His Blood be upon us, and our Children, q. d. act thou as Judge, let him be Condemned to dye, and if thou fearest any thing, we will undergo for thee, let the vengeance of his Blood be on us, and on our Children for ever.*

2. For the Sentence it self, *When Pilate heard that, ——— he sate down in the Judgment-seat, in a place that is called the pavement, because erected of stones; but in the Hebrew Gabbatha; ——— This word signifies an high place, and raised above; it was*

So on purpose, that the Judges might be seen of Men when they pronounced Sentence. And here *Pilate* sitting down, he gave the Doom. What was the form, or manner of the Sentence is a great Question amongst Divines. *Chrysostom* is of the mind, that he pronounced no form at all, but only *delivered Jesus unto them to be Crucified*, Mark 15. 15. John 19. 16. Others cannot yield to this, for to what end (say they) should he then sit down upon the Judgment-seat? And yet amongst themselves they cannot agree on a form; *Anselme* gives it thus, *I adjudge Jesus of Nazareth to that Ignominious and shameful Death of the Cross*. *Vincentius* thus, *I condemn Jesus, seducing the people, blaspheming God, and saying, he was Christ the King of the Jews, to be fastened to the Cross, and there to hang till he dye*. Many other forms are brought in by others, but that of *Luke* is, I am sure, most Authentick. And *Pilate* gave Sentence, that it should be as they required: And then he delivered *Jesus to their will*. Here's a Sentence indeed, a delivery of *Jesus* not to his own, but to his Enemies Liberty; to the boundless bonds, and all the possible Tortures of their own wills, and wishes. O unjust Sentence! Give me not over to the will of my Adversaries, cries *David*; the will of Malice is an endless wheel,



wheel, it cares not how long it spins out pain, and therefore they cryed, *Crucifie him, Crucifie him, let him be Crucified. Amen,* (says Pilate) *do what you please, Crucifie him, and Crucifie him as often as you will, it shall be as you require; Lo now I deliver him to your own will.*

Much more might be said, but the hour strikes again; *Pilate* is now risen, the Court dissolved, and Jesus is delivered into the hands of the Jews for Execution. How that went on, the next hour will speak; only God prepare your hearts to hear devoutly, and to consider seriously, what Jesus the great Saviour of the World hath suffered for you.

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## CHAP. VI.

*Of Christ's Crucifying, with its Appendices,*

**A**Bout Eleven, they prepare with all speed for the Execution: in the revolution of this hour we may observe these several Passages. As, 1. Their taking off the Robe, and clothing him again with his own Rayment. 2. Their leading him away from *Gabbatha* to *Golgotha*. 3. His bearing

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the Cross with *Simon's* help to bear it after him. 4. His comforting the Women, who followed weeping after him as he went. 5. Their giving him Vinegar to drink mingled with Gall. 6. Their Crucifying, or fastening him on the Cross, whereon he dyed.

1. The Evangelist tells us, *They took the Robe off from him, and put his own Raiment on him*; *Origen* observes, *They took off his Robes, but they took not off his Crown of Thorns*; what served their Interest, they pursued still, but nothing of mitigation or mercy to the afflicted Son of Man.

2. *They led him away.* Some say they cast a Rope or Chain about his Neck, by which they led him out of the City to Mount *Calvary*, and that all along the way, multitudes attended him, and a Cryer went before him, proclaiming to all hearers the cause of his Death; namely, that *Jesus Christ was a Seducer, Blasphemer, Negromancer, a Teacher of false Doctrines, saying of himself that he was the Messias, King of Israel, and the Son of God.*

3. *He bore his Cross.* So *John* relates; before it bears him, he must bear it; and thus they make good their double cry, *Crucifie him, Crucifie him*; first, Crucifie him with it as a burthen, and then Crucifie him with it as a Cross.

4. *He*



4. He comforted the Women who followed weeping after him as he went along. *And there followed him a great company of people and of Women, which also bewailed and lamented him; but Jesus turning to them, said, Daughters of Jerusalem, weep not for me, but weep for your selves, and for your Children.* In the midst of his Misery he forgets not Mercy; in the midst of all their Tortures and loudest out-cries of contumely, of Blasphemy, of scorn, he can hear his following Friends weeping behind him, and neglect all his own sufferings to comfort them, *Weep not for me.* He hath more compassion on the Women that follow him weeping, than of his own mangled self, that reels along, fainting and bleeding unto death: He feels more the Tears that drop from their Eyes, than all the Blood that flows from his own Veins: We heard before that sometimes he would not vouchsafe a word to *Pilate* that threatned him, nor to *Herod* that entreated him, and yet unaskt how graciously doth he *turn about* his blessed bleeding Face to these weeping Women, affording them looks, and words too, both of compassion and of consolation, *Daughters of Jerusalem, weep not for me, but for your selves, —*

5. No sooner he was come to the place of Execution, *but they gave him Vinegar to drink mingled with Gall*: In that they gave him drink it was an Argument of their Humanity; this was a custom amongst *Jews and Romans*, that to the Condemned they ever gave Wine to drink: *Give strong Wine unto him that is ready to perish, and Wine unto those that be of heavy heart.* But in that they gave him Vinegar mingled with Gall, it was an Argument of their Cruelty and Envy.

6. *They Crucified him, (i. e.)* they fastened him on the Cross, and then lift him up. A great Question there is among the Learned, whether Christ was fastened on the Cross after it was erected, or whiles it was lying on the ground? I would not rake too much into these niceties, only more probable it is, that he was fastened to it whiles it lay flat on the ground, and then *as Moses lifted up the Serpent in the Wilderneck, so was the Son of Man lifted up.* We may express the manner of their acting, and his sufferings now, as a Learned Brother hath done before us; *Now came the Barbarous inhumane Hangmen, and begin to unloose his hands, but how? alas, 'tis not to any Liberty, but to worse bonds of Nails: Then they stript off his gore-glewed cloaths, and with them question-*  
less



less not a little of his mangled skin and flesh, as if it were not enough to crucifie him as a Thief, unless they flea him too as a Beast; then stretch they him out as another Isaac on his own burthen, the Cross; that so they might take measure of the holes, and though the print of his blood on it gave them his true length, yet how strictly do they take it longer, than the truth? thereby at once both to crucifie and rack him?

And by this time we may imagine Christ nailed to the Cross, and his Cross fixed in the ground, which with its fall into the place of its station, gave infinite torture by so violent a concussion of the Body of our Lord. That which I mean to observe of this crucifying of Christ, I shall reduce to these two heads, viz. the shame and pain.

1. For the shame: It was a cursed death, *cursed is every one that hangeth on a tree.* When it was in use, it was chiefly inflicted upon slaves that either falsely accused, or treacherously conspired their Masters death: but on whomsoever it was inflicted, this death, in all Ages among the Jews, hath been branded with a special kind of Ignominy.

2. For the pain: It was a painful death, that appears several ways; As—— 1. His Legs and Hands were violently racked, and pulled out to the places fitted for his fastening,

ning, and then pierced through with Nails.

2. By this means he wanted the life both of his Hands and Feet, and so he was forced to hang immovable upon the Cross, as being unable to turn any way for his ease.

3. The longer he lived, the more he endured, for by the weight of his body, his Wounds were opened and enlarged, his nerves and veins were rent and torn asunder, and his blood gushed out more and more abundantly still.

4. He died by inch-meal ( as I may say ) and not at once, the Cross was a death long in dying, it kept him a great while upon the Wrack, it was full three hours betwixt Christs affixion and expiration, and it would have been longer, if he had not freely and willingly given up the Ghost. It is reported, that *Andrew* the Apostle was two whole days on the Cross before he died, and so long might Christ have been, if God had not heightened it to greater degrees of Torment supernaturally.

CHAP.



## C H A P. VII.

*Of the Consequents after Christs crucifying.*

**T**H E Particulars following I shall quickly dispatch. As thus:—

1. About twelve, when the Sun is usually brightest, it began now to darken. This darkness was so great, that it spread over all the Land of Jewry; some think, over all the World; so we translate it in *Luke*, *And there was a darkness over all the earth.*

2. About three (which the Jews call the ninth hour) the Sun now beginning to receive his light, *Jesus cried with a loud voice, Eli, Eli, Lamasabachthani, my God, my God, why hast thou forsaken me? — And then, that the Scriptures might be fulfilled,, he said, I thirst, — And when he had received the Vinegar, he said, It is finished. — And at last crying with a loud voice, he said, Father, into thy hands, I commend my Spirit, and having said thus, he gave up the Ghost.* I cannot stay on these seven words of Christ which he uttered on the Cross; his words were ever gracious, but never more gracious than at this time; we cannot find in all the Books and Writings of men, in all the Annals

nals and Records of time, either such Sufferings, or such Sayings, as were these last Words and Wounds, Sayings and Sufferings of Jesus Christ. — *And having said thus, he gave up the Ghost.* Or, as John relates it, *He bowed his head, and gave up the Ghost.* And now we may suppose him at the Gates of Paradise, calling with his last Words to have them opened, *that the King of Glory might come in.*

3. About four in the Afternoon he was pierced with a Spear, and there issued out of his side both blood and water. And *one of the Soldiers with a spear pierced his side, and forthwith came there out blood and water.* How truly may we say of the Soldiers, that *after all his Sufferings, they have added wounds;* they find him dead, and yet they will scarce believe it, until with a Spear they have search'd for life at the well-head it self.

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## C H A P. VIII.

*Giving an account of the manner and place of Christs Burial.*

**A**Bout five ( which the Jews call the eleventh and last hour of the day )  
Christ



Christ was taken down: And *Mary* caused certain Ministers with whom she joyned to take her dead Son from the Cross, whose body, when she once got free from the nails, she kissed and embraced with entertainments of the nearest vicinity that could be expressed by a person that was holy and sad, and a Mother weeping for her dead Son. She now bathes his cold Body with her warm Tears, and makes clean the surface of the Wounds; and delivering a winding Napkin to *Joseph* of *Arimathea*, gave to him in charge to enwrap the Body and embalm it, to compose it to the Grave, and do it all the Rites of Funeral. He obeys her Counsel, and ventures upon the displeasure of the *Jewish Rulers*, and went confidently to *Pilate*, and begged the body of *Jesus*; and *Pilate* gave it to him.

*Joseph* therefore takes the body, binds his face with a Napkin, washes the body, anoints it with Ointment, enwraps it in a composition of Myrrhe and Aloes, and puts it into a new Tomb which he for himself had hewn out of a Rock ( it not being lawful among the *Jews* to inter a condemned person in the common Cœmeteries ) for all these circumstances were in the *Jews* manner of Burying. But when the Sun was set the chief Priests and Pharisees went to *Pilate*,

*late*, telling him, that *Jesus*, whilst he was living fore-told his own Resurrection upon the third day, and lest his Disciples should come and steal the body, and say he was risen from the dead, desired, that the Sepulcher might be secured against the danger of any such Imposture. *Pilate* gave them leave to do their pleasure, even to the satisfaction of their smallest Scruples. They therefore sealed the Grave, rolled a great stone at the mouth of it, and as an ancient Tradition saies, bound it about with Labels of Iron, and set *a Watch of Soldiers*, as if they had intended to have made it surer than the Decrees of Fate, or the never-failing Laws of Nature.



A  
Funeral Sermon  
FOR THAT  
FAITHFUL  
AND  
LABORIOUS  
Servant of CHRIST,  
Mr. JOHN DUNTON.

Who Deceased *November* the 4th. 1676.  
in the 48th. Year of his Age.

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By N. H. Minister of the G O S P E L.

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*O Death, where is thy sting? O Grave, where is  
thy victory? 1 Cor. 15. 55.*

---

L O N D O N:

Printed for *John Dunton* at the *Black Raven*  
in the *Poultrey*, over against the *Stocks-*  
*Market.* 1684.

Universal Grammar

FOR THAT

FALL THE FUL

AND

LABORIOUS

Service of CHRIST

Mr. JOHN DOWDY

Who Deceased November the 4th. 1766.  
in the 48th. Year of his Age

By W. H. Minister of the GOSPEL

O Lord, who art the King of Kings, who art  
the Father of the Lord Jesus Christ

LONDON

Printed for John Dutton at the Black Swan  
in the Strand, over against the Black  
Moor. 1766.



# Introduction.

**D**Early Beloved, should a Stranger behold the face of this vast Assembly, and see all the honourable Persons here present with the great number of Ministers that are come this day to attend this mournful occasion, and such a great confluence of all ranks and qualities in this dejected posture, they would say as the Inhabitants of Canaan did, when they saw the Mourning for old Jacob in the floor of Arad, This is a grievous Mourning to England; and would certainly enquire what eminent Person, what great Man is this day fallen in our Israel? But you who knew the worth of this Excellent Person, whose shadow lies here before you, do rather wonder, that all faces are not covered with blackness, and all bodies with Sackcloth, and come hither so fully prepared to Mourn, that you even long till something be spoken of him, that you may ease your hearts a little, though it be with weeping. I must needs confess, I have been so surprized with sorrow my self, that I thought it hardly possible for me to undertake this service, but that I must have covered over my

*Affections and his Elogies, as the Painters did Agamemnons grief for Iphigenia, with a veil of silence. But stay a while ( I beseech you, and weep not so abundantly as I see many of you now do ) till I deliver an Errand from God, the ground whereof you shall find in*

i Sam. 25. 1.

*And Samuel died, and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah.*

**D**Early Beloved, the work in hand is a Funeral; the Party deceased, worthy *Samuel*; the Mourners, all *Israel*; the place of Burial, his own house at *Ramah*. The whole passage penned, either by *Gad*, or *Nathan* ( as it should seem by the *Chronicles* ) at Gods appointment, whose Eye follows every Mourner here, and therefore it behoves us to follow his voice with our best attentions. For my own part, I am very sensible of the Difficulties I now sustain for the subject of our Discourse; *Samuels* Funeral is enough to astonish any *Israelite*: for matter, it is not easie to say, what



what will be most expediently said; and for manner, we have things almost incompatible to reconcile plainness and briefness in the same speech. The Text gives some advantage by its plainness and fulness, yielding matter of large use from two sorts of men of highest quality, viz. from *Samuel* dying, and from *Israel* mourning.

And first, of *Samuel*, he dies: And in his death let's read our own, and grow to this conclusion; Death is unavoidable, Life and Death take turns each of other; the man lives not, that shall not see Death, be he a King with *Saul*, a Prophet with *Jeremy*, a wise *Solomon*, a foolish *Nabal*, a holy *Isaac*, a prophane *Esau*, of what sort soever, he must be Deaths Prisoner: Nay, let there be a concurrence of all in one, let *Samuel* be both a good Man, and a good Minister, &c. and have as many Priviledges as are incident to a man, yet can he not procure a Protection against this Officer; his Mother may beg his Life, but none can compound for his Death. Speak we this according to men? saith not the Scripture as much? Wise men die (saith *David*) and Fools die; Rich men die, and poor too; and therefore he calls both upon the Sons of Nobles, and of the Earth, to mind the Lesson; indeed the Heathens could compare the Sons  
of

of *Adam* to Counters, Chesse, Stage-plaies : in reckoning, Counters have their several Place and use for a time, but in the end they are all jumbled on a heap ; in a Game at Chesse, some are Kings, some Bishops, &c. but after awhile, they go all into the same Bag : on the Stage, one is in his rags, another in his Robes ; one is the Master, another the Man, and very busie they be ; but in the end the Play ends, the bravery ends, and each returns to his place : such ( and no other ) is the state of man. We wear death in our faces, and bear it in our bones, we put it upon our backs, and into our mouths, and cannot be ignorant of it. Yea, the dead proclaim this Lesson, go to the Earth ; and they that make their Beds in darkness, and sleep in the dust, will tell you, that its neither wisdom, nor power, nor strength, nor friends, nor place, nor grace, nor any thing else that can exempt from this Tribute of Nature. Our deceased Brother here before us, speaks this to all this vast Assembly: *If greatness of Spirit, feature of Body, gifts of mind, chasteness of life, soberness in diet, diligence in a calling, Prayers of the Church,* would have given any advantage against death, darkness and blackness had not at this time covered us. That there is no Prescription against Death,



Death appears by these Reasons. The first of which is taken from the Decree of God, its a Statute enacted in that highest Court, the voice of Heaven, that man should once die. No man as yet hath breathed, but he hath had his death or translation; no man is yet to come, but he must either see death, or an alteration; so hath Heaven concluded it, and who can possibly reverse it.

The second is taken from the matter whereof all men are made; the Scripture compares man to a house, whose foundation is laid in the dust, whose walls are made of Clay, the whole is but a Tabernacle, and that of Earth, and that of mans building, as *Paul* (after *Job*) tells us: this is the estate of man, of all men; some are more painted than some, but all earthen Vessels; some more clear than some, but all Glasses, all built of earth, all born of Women, and therefore all short of continuance, as *Job* infers.

The third is taken from the proper cause of Death, *Sin*: *Sin* is Poyson to the Spirits, Rottenness to the Bones, where it comes; and where doth it not come? And therefore now what's to be done?

Use. Surely as men that must travel, stand not to dispute, but Arm themselves for all

Weather : So must we ; die we must, that's already concluded ; young and old, good and bad, &c. Whatsoever we be now, we must be dead anon : You will think strange ( perhaps ) of my pains in this kind, whilst I perswade a Mortality : For howsoever we can all say in the general, we are Mortal, nothing so sure as Death ; yet when it comes to our own particular, we dream of an Immortality in Nature, we never set any bounds to Life, we do not resolutely conclude, I must die shortly, I may instantly, this day may be the last that I shall see, this hour the last that I shall spend, this word the last that I shall speak, this deed the last that I shall perform, this place the last that I shall breath in ; and so live by the day, by the hour. But it is our duty daily to consider what it is to die, what goes before it, what comes with it, what follows upon it : For first, before we come to the very Gate of Death, we are to pass through a very strait, long, heavy Lane : Sicknes first tameth us, which many times is worse than Death it self, that renders us unfit for all Religious Services, Prayer, Repentance, &c. as being a time not of getting, but of spending ; that cleaves the Head, and pains the Heart, and wounds the Spirits, and leaves us so distressed, that Meat is no Meat, the  
Fed



Bed no Bed, Light no Light to us ; that makes us catch at Death for help : But alas, what help in Death, if not fore-thought of ?

Oh the Misery of a poor Creature, that is so pained, that he cannot live ; so unprepared, that he dares not die ! he goes to Bed, but cannot sleep ; he tastes his Meat, but it will not down ; he shifts his Room, but not his pain ; Death (saith the Conscience) would end and amend all, wert thou prepared for Death ; but to die before, were to lose those Comforts one hath, and to fall under those Curses that are unsufferable. Ah, beloved, we may intimate somewhat of his Misery ; but it falls not within our thoughts to conceive what his fears be, who hangs between Life and Death, Earth and Hell, thus forthwith ready to drop into flames at every stroke of Death, and to sink down, down, down, till he be gone for ever. And yet this is not all : When I am dead (saith the Carnal wretch,) all the World have done with me : He saith truth, all the World, and all the comforts of the World have done with him indeed, he shall never laugh more, he shall never have a moments ease more : But though the World hath done with him, yet God hath not done with him ; he sends for his Soul  
having

(having first taken order that the Body be forth coming) convents that, and dooms that, and casts that from him with greatest indignation, into such a place, such a company, such a condition, as would make the Heavens sweat, and the Earth shrink to hear it.

Ah, beloved, therefore without all delays, as a man that is now dying (as well as he for whom the Bell tolls, though not haply so near to Death) set upon two things: First, set your House in order, next your Souls. For the first, you have your persons and things to look unto: To begin with Persons; so live with your Wives, being Husbands, with your Servants, being Masters, with your Children, being Fathers; as becomes dying Men, exercise such wisdom, kindness, faithfulness, mercy, every day, as thou wouldest do, if thou knowest it to be the last day. And for things (mark me well) hearken not to Satan, who disswades all seasonable wills, because he would administer the Goods; by being timely in this Errand, thou shalt not shorten thy days, but having taken thy leave of the World, shalt better attend on Death. Things therefore unlawful, restore, (I say again) restore. Things Lawful dispose of, and as in a Journey (hasty and uncertain) wait the



the Call. Up then (my Brethren) and lose no time: Now the Wind serves, hoise up Sail; now is the Market, make your Provision; now is the Seed-time, sow apace; as yet you have all Advantages from Grace and Nature, Word, Sacrament, Wit, Memory, Sense, Strength, &c. Now apprehend the Opportunity, Repent and be Pardoned; believe, and be saved; obey, and be for ever blessed: If any hath perswaded himself otherwise, my Soul shall weep in secret for his destruction, which I know will be as certainly effected, as now it is plainly threatned. Be entreated then, let God entreat you, and once over-rule you: You must die, you must die but once; being once dead, you return not to make a new Preparation; do that once well, which being once well done, will make you Merit more than Men, than Angels for ever. And this is the Use for your selves. A second respects our Friends.

Use 2. Must all die, is there no Remedy? Then must we have patience in our Friends departure: a common Lot no man should shrug at, even in the Poets judgment: who quarrels Summer for some heat, or Winter for some cold? a Thorn for pricking, or a Brier for scratching? who is angry that he is framed like other men, subject to like hunger

hunger, like thirst, like sleep? and why (I pray) should not our Friends resemble others in their death, as well as in their birth? We would not have them have more Eyes or Hands than others, and why more days? What do we make of Life, what of Death? Surely to the godly, Life is but a Prison, Death is an Advantage, Say our Friends were tyed in Prison, would we begrudge them liberty? say to's'd on the Seas, would you envy them the Haven? say doubtful in the Skirmish, would you be sorry for their Victory? nay, say but beaten with a Tempest, would you not wish them at home? Believe it, Brethren, this World is but a Sea, a Prison; this Life a Journey, a Warfare: if God hath prevented our Wishes, shall he be returned forwardness? Shall we trouble the Air with needless Crys, my Husband; my Father, my Father; as if we were the first Widows and Orphans in the World? No, let them mourn without hope, whose life and death is without hope: as for Christians, who die living, and live dying, they lose nothing by death,

For first, if we descend to particulars, the body that is stript of all sinful and natural defects (the abortions of sin) and filled with all heavenly contemplations:  
of



of mortal, it becomes immortal; of corruptible, incorruptible: there is no use of Meat, Apparel, Sleep, Beds, &c. of dishonourable, glorious; like (in its measure) to the body of Christ, which is the standard. In short, whatsoever might make to the annoying, blemishing, dishonouring, disquieting of the body, is removed: whatsoever might make it amiable, active, honourable, glorious, comfortable, is added: the glory of the Sun will be but darkness to it. *For the Soul*, that is first eased of all the rags and relicques of sin, delivered of Ignorance, Pride, Self-love, &c. delivered next, of all the consequences of sin, griefs, guilts, fears, accusations, yea, delivered of all things, which may any way import an imperfect state through an upright heart, as Faith, Repentance, hungering after Righteousness, &c. And then in a second place, it is filled with the Image of Jesus Christ. First, all the powers and faculties thereof are perfected and advanced above the ordinary strain of Nature: Next all those Vessels are stuffed with knowledg, love, and all things else that are there requisite; and not only so, but the Soul is furnished with all the attendances of Christs Image, everlasting joy, perpetual peace, a constant correspondency and communion with God; and in brief

with

whatsoever might offend, stain, blemish the Soul, is removed; and whatsoever might enrich it, ennoble it, and make it blissful, is ( according to each mans measure ) added : And thus of the person. The rest we dispatch with all speed : For the Estate thus : there shall be nothing that shall be wanting, that shall trouble, distract, or discontent; there shall be nothing that the Soul shall then desire, but there it is. For the place thus : There shall be nothing less, than what shall be desired, nothing more that can be desired ; what it is, the Word no where ( for ought I know ) tells us. The Church on Earth is more rich than Gold, more precious than Pearl, more bright than the Sun, more glorious than the Moon : but what is there to be seen, *Paul* could not utter, we cannot conceive ; only this we know, that none shall be ever weary of it, or willing to alter it. Lastly, for the Company, there be of three sorts. First, *Angels*, who shall not then terrifie, but attend ; the worst and lowest Servant there shall be an Angel. Secondly, all the famous and godly men that ever lived ; there shall we meet with *Adam*, *Abraham*, &c. there shall we be acquainted with *David*, *Paul*, &c. Thirdly, the blessed Trinity ; there shall we see him who

Cypr. de  
morte ad  
Fratres.

hath



hath done and suffered so much for us; him whom the Fathers before and since his Incarnation, so much longed to see, Jesus Christ the blessed: all which considered and believed, what can we less do, than abandon all fruitless and fleshly tears for our Friends departed? what way are they gone, but the way of all flesh? with whom do they live, but with *Samuel*, with God? Where are they, but in better place and case, with better Friends than ever before. Instead of carking, therefore, do two other things: First, whilst Friends be present, do the part of a Friend, in praying for them, in calling upon them, and in fitting of them to death; that so thou mayst have peace in thy self, and hope of them in their departure: else, when thy Conscience shall say unto thee; Wretched man, thy Wife, thy Child, thy Charge is now dead, and (for ought thou knowest) in Hell, if not, no thanks to thee, for thou wast never the man that would call upon them, pray with them, or mind them of their Departures: when (I say) thy Conscience shall thus greet thee, thou shalt not tell how to take it. Secondly, when they are gone to bed, and fast asleep, awake them not with thy cries, but make ready to follow after; so the time shall be best redeemed, the loss and  
cross

cross best improved, and Satan ( who loves to fish in such troubled waters ) most prevented. And so far this Use.

We will touch upon a third as we pass, and that is this: Must we all die? then here is a cooler for the wicked, and a comfort for the godly. The wicked holds all his comforts only for term of life; death ends his wealth, his glory, his peace, his joy, his comforts, his contentments; all his portions is only in this life, saith the Prophet; all the sweet he hath fore-goeth death: after, he hath a Portion indeed, but it is a Portion of Fire and Brimstone, of Storms and Tempests, of Anguish and Tribulation, of Shame and Confusion, of Horror and Amazement in a fiery Lake from the presence of God, in the midst of cursed Spirits. Thus death must needs be terrible to him, but as comfortable to the Godly; for it makes his Crosses as short, as the others Comforts: The Wicked cannot promise to himself Comforts of an hours length, nor may the Godly threaten himself with Crosses of an hours continuance. Death in an instant turns the sinners Glory into Shame, Pleasure into Pain, Comfort into Confusion: Death in an instant eases the Godly's body of all pain, his Soul of all sin, his Conscience of all fears, and leaves him in an estate



state of perfect happiness. And happy are they whose Misery is no longer than life; but woe be to the wicked, whose jollity ends when death enters, and whose Torments survive death it self: and so we leave *Samuel* to his rest.

Well, *Samuel* is well himself, but in what case doth he leave his poor Neighbours at *Ramah*? that the Text now speaks, and it is my trouble (yet better one than all troubled) that I must speak it so briefly: *Israel*, saith the Text, *Jacobs* issue, Gods people; all *Israel* distributively taken, that is, of all sorts some, were gathered in great Troops, either by publick command, or of their own voluntary accord, or both ways: First, to lament, according to the then custom in most solemn manner, *Samuels* end, and their own loss; and next (to honour him at his Burial in *Ramah*.) The Points, which in a passage or two must be touched from this part, are two; the first is this; *Samuel* a publick and a profitable man dieth, *Israel* publicly mourneth: you see what followeth, *Great and publick losses must be entertained with great and publick sorrows*: Sorrow must be suited to the loss, as a Garment to the body, a Shoe to the foot; when the cause of Grief is great, the measure of Grief must be answerable. This is one Principle, when a

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good man and Neighbour dies, there is cause of great sorrow : this is another, the inference will soon follow, and result hence; and that is our Conclusion ; *Good men of publick use and place, should never pass to the Grave unlamented, their death should be considered and bewailed.* And indeed, reason calls for it ; for we must mourn, in respect of the cause of such mens deaths ; not private, but publick sins too ; God never beheads a State, a Country, but for some Treason.

*Reason 1.* If *Samuel* die, it is because God is angry with the people : the sheep be not thankful nor fruitful ; therefore the shepherd is smitten.

Now should it be thus when useful persons die ? what then shall we say to these times, wherein men have not put off Piety only, but Nature also ? No marvel if the Prophet complain, *The righteous perish, and no man considereth it in his heart.* The wife perisheth, and the Husband doth not consider it ; the Parents perish, and the Children do not consider it ; the Children perish, and the Parents do not consider it ; few such Brethren as *David* to *Jonathan*; such Husbands as *Abraham*, such Children as *Isaac*, such Fathers as *Jacob*. These long and long felt the loss of their dearest Friends : but now  
one



one month is enough to wear out all thoughts of a Brother, nay, of a Child, nay, of a Mother, nay, of a Wife; nay in the nearest ties, one in that space may be buried, a second wooed, a third married. Hitherto, in hardest pressures, and worst measures, *David* could go to *Samuel* in *Ramah*, and there meet with good Counsel and Comfort: but now both *Samuel* himself dies, and poor *David* must flie. Shall (I beloved) speak as the thing is? In the fall of one Cedar of *Ramah* we have lost much shade and shelter; in the splitting of one Vessel of price (wherein we had all our interesses and adventures) we are all losers: what we have lost we shall better see seven years hence, than now; but losers we are, all losers; Wife, Children, Neighbours, Friends, Ministers, People, all losers; so that here that is verified, which was anciently uttered of another, *In one we have lost many; a chaste Husband, a tender Father, a religious Minister, a kind Neighbour*, in few, a *Samuel*. Speak I this after the flesh, to please? No, I speak it for use to profit: I report my self to your hearts. You tell me that you have a publick loss, your mouthes have uttered it, your faces speak it, my Ears and Eyes have received it from you; and if so, then see what follows; if

we have *Israels* loss, we must make *Israels* Lamentation. Let us take up *David's* words with *David's* Affection ; I am distressed for thee, Brother *Jonathan*, very pleasant hast thou been to me, thy love to me was wonderful, passing the Love of Women. Are we as *David* to *Saul*, *Isaac* to *Rebekah*, sons ? Are we as *Jeremiah* to *Josiah*, Prophets ? As *David* to *Abner*, Kindsmen ? Are we by any name entituled to this loss ? Mourn then, mourn, not as the Infidel desperately, nor bitterly, as doth the froward ; but soberly, as did *David*, when *Abners* Death put him to a Fast. Let his dearest Yoak-fellow say, Ah, mine unthankfulness and unfruitfulness ! let Children say, Ah, our Disobedience and Stubbornness ! and Servants, Ah, our Idleness and Untrustiness ! and all, Ah, our Folly and Frowardness ! who could not see Vertues through Frailties, and Corn through chaff, till we had lost all. These sins of ours have strip'd us of a *Samuel*, and covered us with darkness. He is gone ; the Arm and Shoulder is faln from this our little body, the sooner for our sins ; let us see it, or else what abides us ? In the Body, what Medicines cannot do, cutting must ; what that cannot, burning must, or else nothing (saith the Master of Physick) It is so in the Soul too ; Oh that we could see



See it ! In our Friends Sicknesses we have been Medicined, in private distresses lanced, but in the loss of Publick Persons the Lord proceeds to burning. If these wounds upon the very Head of us strike us not down, what shall next be smitten, but our Heart it self? Well, *Israel* laments, and it hath cause. What do they next? That next we must hear.

*They bury him* ; and the place and manner be observed. For the place, they bury him at his House in *Ramah*, (the Ancient and the Mannor House) his Father dwelt there before him, 1 *Sam.* i. where also you may be informed touching the Town. Whereas there were of *Ramahs* four or five, this was *Ramah Zophim* in Mount *Ephraim*, which borrows his Name from the Situation of it; it stood high, and the name importeth no less. In this *Ramah Samuel* sometime lived, and here he is *Interred*. For the Solemnity of the Funeral, it is such as argues *Israels* love, and *Samuels* worth; they do him all the Honour that is possible. First, (*Israel*) the first-born of Men, the glory of the World, comes to the Funeral, (all *Israel*) all at once in the same place; they come from far, they come upon the wings of the Wind, they come (to lament) all Mourners; they come (*to bury him*)

to bury him in his own Town, (at his own House.) What can be done more in *Samuel's* Honour? To be Buried is an Honour; buried in ones own Countrey, much; in his own place, more; but to be so buried as *Samuel* was, in such a place, by such a People, with so many Tears, so great a Solemnity, this is *Samuel's* Happiness, and the Saints Honour. You see then our third Doctrine.

*An Holy and Profitable Life ends in a Happy and Honourable Death: Life is Deaths Seed-time, Death Lifes Harvest: As here we sow, so there we reap; as here we set, so there we gather, of Holiness, Happiness, and of a blessed Life, a Death as blissful. He that spends himself upon God and Man, shall at the last have all the Honour that Heaven and Earth can cast upon him. So Samuel found it, so Jacob, few men comparable to him in Holiness, as few so Honourably Buried. So Asa, Hezekiah, Josiah, David, &c. but especially for Josiah and Hezekiah, those great Reformers, those Profitable Members, the Text takes special notice of their Obsequies. Josiah having received his Death-wound abroad, is brought home in his Chariot, and much Honour attends him to his Grave, he is Buried amongst his Fathers and Friends; all Jerusalem, nay, all Judah, and the*



the Neighbouring Towns are Mourners.

*Use.* And is this so? Then here we see what course must be taken, if we will arrive at Honour: Men may dream to meet with Honour in many paths; they may think to make their Name famous by other means: But when they have tyred themselves in seeking this in by-paths, as the young Students *Elijah's* Body, they must with them seek in Heaven, if ever they will find. A Godly fruitful Life hath a fairer prospect towards Honour, than all the Advantages in the World besides. Be one as poor as *Onesimus*, yet if *Onesimus*, that is, Profitable, his Name outlives him: Be one as great as King *Jehoram*, or *Jehoiachim*, if he idle out his Life, he lives undesired, he dyes unlamented. What we hear spoken, we see executed in all Ages. Consult with your own Experience, and tell me, whether the Names of Idolaters, Drunkards, Adulterers, Swaggerers, be not rotten and accursed, in despite of all Monuments, Titles, Offices, Policies, Favours whatsoever: When in the mean time the Righteous (notwithstanding all slanders, clamours, imputations, and aspersions) is of blessed Name and Memory. And if so, feed upon the Wind no longer, build *Babels* no more, lay no more Foundations in Hell, whilst you think to erect a Building

by flattery, baseness, dependency, lying, swaggering, &c. but go to the Lord of Honour, for lasting Honour; Pray much, Read much, Hear much; Honour him in all the passages of his Worship, and you have his word for your Preferment: And as for men, be to them as *Jehoiada* was, profitable, and they shall be to you as *Israel* to him, Merciful. Ah, the fruitful liver finds Mercy in his death, his Conscience favours him, and heartens him upon death it self: The Angels of God (those Officers of Heaven) comfort him, and fetch him in all state to his Crown; the Lord of Glory receives him with all Honour, and puts upon him the Glory of Heaven; the Saints departed regard him as a part of themselves, of Christ; the Saints living honour his Name, and follow him to Heaven, with their Loves and Affections: The wicked have a world of Commendations for him, and the blind *Balaam* can say, *O that my end may be like his!* Thus Honour and Happiness (and nothing else) abide us hereafter, if now we can lay forth our selves to God and Mans Advantage. But for the wicked, who bestow themselves in the World, like Drones in the Hive, who either have no Calling, or do no Service, and towards God so demean themselves, as if they were his betters; scorn-



scorning his Children, scoffing at his Word, trampling upon his Name, his Sabbaths, his Worship; let them never deceive themselves, their Names shall rot, they shall find no favour in Death, their Consciences shall brawl them out of all quiet: Men shall rifle into their lives; their whoredoms, treacheries, villanies shall flie thorow the world; every Drunkard shall sit upon them, every rake-hell judge them, censure them, and deride them. In the mean time whilst that the Name is thus *torn* below, the Soul is brought before the Judge, Convicted, Committed to Hell, covered with shame, delivered up to everlasting contempt. O then, be not cursed, but blessed; be Happy, be Honoured, be well thought of in Life, well spoken of after Death; be Righteous, be Humble, be Serviceable; this is the way as Heaven tells us; a *Samuels* Life will draw on a *Samuels* Death, nothing else.

In a second place, let this afford comfort to fruitful Members, and faithful Christians: Let them know that the World will change ere-long; the wicked, who have now the applause, must down; the godly, who are as yet under shame, shall one day shine as so many glorious Suns in the highest Heavens. Yield then (beloved) to the Worlds Sons; let them have the place, give them

them leave to speak ; the time will come when Honour shall know its home, and Innocency have its Crown : All the wiles in the World shall not keep the wicked from contempt ; nor all the wits in Hell the Godly from Honour. *Samuels* Name may be over-cast and clouded for a time, but in the end his light will shew it self. Whilst he is present, he is not valued ; but this is *Samuels* Honour, when gone, he is miss'd ; when dead, he is lamented ; all *Israel* strives to do him all Honour : Blessed be that Life, that ends in so glorious a death ; thrice happy that Man, whom Angels, God, and all Men do strive to Honour. A true Christian may travel in life under Troubles and Contempts ; but marke his end, and you shall find (as Peace, so) Honour. When he is Buried, a true and honourable *Funeral* is Solemnized ; men mourn, not in the Face, but in the Heart ; respect him not in shew, but in truth ; their Consciences Reverence him, their Souls find a miss of him, the Angels of Heaven man him in a goodly Train to Heaven, the Saints on Earth follow him with greatest Affections to his Grave : *Seven, nay, thrice seven Years after the Funeral he is not forgotten.* Thus are the men whom the great King loves, *Honoured.* And now, shall Men and Women bear with patience the



the absence of dearest Friends, when it is for their outward preferment? And when Christ would Marry a Child, prefer a Friend, advance our Acquaintance, should we stand off? No: If this be the worst that Death can do to the Godly, to strip him of his Rags, and cloath him with Robes; to free him from all contempts, and possess him of greatest Honours; to redeem him from all shame, and to Crown him with Glory in the Hearts, Mouths, Consciences of Men, in the face of Heaven and Earth: Let's never frown upon Friends departure, but rather see (if possible) the Messenger of this good tidings, and bless the Lord for our advancement in theirs. Indeed (beloved) we weep too fast, when tears deny sight of Mercies: In the death of *Samuel* there is gain to him, as well as loss to us; both should be remembred. I know many present to be sensible of the one; I shall be wrongful to conceal the other. Truth it is, there is fallen a great Man in *Israel*: But how fallen? Like *Abner*, upon a violent Hand? Or dyed he like a Fool? Was he unsensible of his Estate? Were his Hands, his Mouth, his Heart tyed? Was his end without Honour? No, Brethren, he died in a ripe Age, when the Lord had made the most of his Life; he died in Peace, he died with hopes of Life  
in

in his heart, with words of Grace in his lips, and his Sun did set in the highest point, in greatest brightness; time, place, manner, company, Men, Angels, God, and all conspired together, to do him all Honour in his death. Bless the God of all spirits for this, all ye that are Interessed in the same Profession and Religion. Bless the Lord for this, that he so died, in such a place, in such a time, in such a sort, as the Devil hath received a foil, and Religion grace and honour by it. *And thus Israel hath done his part in Mourning, in Burying Samuel at his House at Ramah.*

*And now the more particular Application of all this brings me directly to the sad occasion of this present Meeting, even to lament the fall of that Choice and Excellent Person, Mr. John Dunton, in whose Death the Almighty testifies against us, and even fills us with Gall and Wormwood; I know you come hither to mourn, so fully prepared for it, that although I am but a dull Oratour to move Passion, I may serve well enough to draw out those Tears wherewith your Hearts and Eyes are so big and full: There is no need to call for the Mourning Women, that they may come; and for Cuning Women, that they may take up a wailing to help your Eyes to run down with Tears, and your Eye-lids to gush out with Waters. The very  
looking*



looking down upon this Bier, and the naming of the Man, whose Corps is here placed, and a very little speech of his Worth and our miserable Loss, is enough to make this Assembly (like Rachel) not only to lift up a voice of Mourning, but even to refuse to be Comforted.

Dearly Beloved, I must needs confess I am this day called to speak of a Man so eminent and excellent, so wise and gracious, so good and useful, whose Works so praise him in every Gate, that if I should now altogether hold my Tongue, the Children and Babes (I had almost said the stones) would speak; upon whose Hearse could I scatter the sweetest Flowers, the highest Expressions of Rhetorick and Eloquence, you would think I fell short of his worth; you would say, his very Name expresseth more than all my words could do. Should I say of him, as they of Titus, that he was *Amor & Deliciæ generis Humani*: Should I say of his Death, as once the Sicilians upon the Grecians departure, *Totum ver perit ex anno Siciliano*; should I say he was not only as one of David's Thirty Worthies, but one of the three, one of the first three, even the first and Chief of them; the only Man in these Parts, who Preach'd as he liv'd; should I say our whole Land groaneth at his Death, as the Earth at the fall of a great Mountain, I might do it without Envy in this great Assembly: Yea, should I write a whole

Book

Book in his Commendation, and Publish it, many of you would say, as a Philosopher once did, who falling on a Book, Entituled, Encomium Herculis, said with Indignation, Et quis Lacedæmoniorum eum vituperat? He thought it time ill spent to praise him whom none could blame. And I believe your selves are resolved to make some such Monument of your high Esteem of him, that after-ages as well as the present shall know you valued him above my words. I know large Encomiastical praises of the Dead, unless their Lives were Eminent in Goodness, and free from any notable blot, are much condemned by the most Judicious and godly Divines, as a thing of very evil consequence, because they often prove Confections of Poyson to the Living; for many, whose Lives speak nothing for them, will draw the Example into consequence, and be thereby led into hope that they may Press a Hackney Funeral Sermon to carry them to Heaven when they dye. On the other hand, it may be said, that though common Graves deserve no Inscription, yet Marble Tombs are not without some Epitaph; Heroical and Vertuous Examples should not go with a common Pass, but with a Trumpet —

Since then it must be so, *jacta est alea*, I shall impose upon my self this Law, not to Build his Monument of common stones, nor trouble my self and you to gather such Flowers to cast  
upon



upon his Grave as grow in common Fields, nor descend or stoop to any thing which is not worthy of your highest Imitation.

First then, For his Personal Endowments; he was certainly,

1. A Person of a very sweet Nature and Temper, so affable and Courteous, and chearful, that he gained upon all that conversed with him; and if any tax'd him with any Pride or Moroseness, or distantialness in his carriage, it must be only such as did not know him; he had so winning a way with him, he might bid himself welcom into whatsoever House he enter'd. Pride and Moroseness are bad qualities for a Man of his Employ, and make men afraid of the ways of God, for fear they should never enjoy a good day after.

2. A Person of a very great Gravity, and could carry a Majesty in his Face when there was occasion, and make the least Guilt tremble in his presence with his very Countenance. I never knew a Man better loved, nor more dreaded. God had given him such a spirit with power, that his very frowns were darts, and his reproofs sharper than swords; he would not condemn familiarity, but hated that familiarity that bred contempt.

3. A Person of a very large Charity. He had large Bowels, and a large Heart; a great dexterity in the opening of the bowels of others,

as

as well as his own, to works of Mercy, that I think I may say, there is not a Church in England that hath more often and more liberal Contributions for poor Ministers, and other poor Christians, than this hath, according to the proportion of their abilities.

4. A Person of a wonderful Patience. Notwithstanding the many Weaknesses and Infirmities which for a long time have been continually without ceasing, as it were, trying their skill to pull down his frail Body to the dust, and at last effected it, yet I never heard an impatient word drop from him. When I came to visit him, and asked him, How do you, Sir? He answered, Pretty well; I bless God I am well, I am contented with the Will of my Father, my Father's Will and Mine are but one Will. It made me often think of that, Isa. 33. 24. The Inhabitant shall not say, I am sick; the People that dwell therein shall be forgiven their Iniquity. Sense of Pardon took away sense of Sickness.

5. A Person of a very strong Faith in the promises of both Worlds, and he could not be otherwise, being such a continual Student in the Covenant; he feared nothing of himself, or others, knowing the Promise and Oath of God would stand firm, and the Head of the Church would see to the safety of all his Members here and hereafter.

Secondly,



Secondly, For his Ministerial Endowments, he was,

1. An Experienced Minister. From the Heart to the Heart, from the Conscience to the Conscience; he had a Body of Divinity in his Head, and the power of it upon his Heart.

2. He was a Minister delighted in his work. It was his Meat and Drink to Labour in that great work, insomuch that under his Weakness he would be often Preaching of little Sermons (as he called them) to those that came to visit him, even when by reason of his Distemper they were very hardly able to understand him.

3. He was a successful Minister. The Instrument in the hand of God for the conversion of many Souls in this place and elsewhere.

As to his Faithfulness in the Ministry: It was like Touch or Marble without any streaming flaw; no Ecclesiastical Honours, Offices, or whatsoever bears the name of Greatness could bribe it. The two Indies would have been as Dirt; he knew the Pole he must Sail by, and steered not by a Mercenary Compass.

His Ends, so far as one may learn the mark by the Archers Eye, were not private Interests, Respects, or Parties.

In a word, He was a Man of fixed Principles, of a Masculine Resolution, and of an inviting Familiarity, too generous to be cruel; too great a Christian, to be courted into any sin-

ful compliance whatsoever : His Compass without Trepidation or Variation had constantly stood right to that Pole, the good of his Countrey, and his Parishioners welfare. He lived a great Example of Piety and Vertue. And now he is at Rest, but though he is gone, he is not lost, he is yet Useful to the Church of God, and being dead, he yet speaks by his Example and Writings, which are very Profitable and Spiritual. But now I'll leave him in his Bed of Rest, and draw the Curtains, and put out the Lights ; only a word at parting.

And now Beloved Hearers, we may know how great the Tree that's fallen was, by the vacancy or void place it leaves behind it. I look upon you as them that will endeavour to prevent the vacuum by acting from that Noble Principle which moves to the universal and common good : The Loss we have sustained is great ; and they say, that when a Limb or part of a Man is cut off, *Anima retrahitur*, the Soul is retracted ; I wish the Philosophy may be verified in the Retraction of his Reality and Faithfulness unto you, that so he may remain among you in Quintessence and Vertue, being, as it were, divided among you, as they say of Romulus, that he was discerpt by the Senate when he died, and every Senator got a piece



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piece of him. Let nothing that was Exemplary in him be put in his Grave, that neither we, nor our Posterity may have cause to write upon his Tomb, as they did upon that of Brutus, Utinam Viveres.

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